



www.migrantour.org



# A journey in discovery of the world at your doorstep.

Multi-ethnic 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 nine cities - Turin, Milan, Genoa, Florence, Rome, Marseille, Paris, Valencia and Lisbon - you can experience a new kind of urban tourism, accompanied by citizens of migrant origin through the cultures of the world to complete a small, great journey at your doorstep.

MIGRANTOUR, THE WORLD WITHIN CITIES



# MIGRANTOUR, THE WORLD WITHIN CITIES

Intercultural walks  
in Florence, Genoa,  
Lisbon, Marseille, Milan, Paris,  
Rome, Turin and Valencia

Co-funded by



MygranTour: an European network of migrant driven intercultural routes to understand cultural diversity", HOME/2012/EIFX/CFP/4241



## Migrantour. The world within cities

Intercultural walks in Florence, Genoa, Lisbon, Marseille, Milan, Paris, Rome, and Turin

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**On the cover:** Genoa (Natia Docufilm); Siga, intercultural companion - Paris (Baština); African hairdresser's - Lisbon (Carla Rosado); Via Paolo Sarpi - Milan (Natia Docufilm); Baitul Mukarram Mosque - Lisbon (Carla Rosado); Erii, intercultural companion - Florence (Giovanna Burgos); Peruvian food - Turin (Aldo Pavan), Torpignattara - Rome (Simona Fossi), Belleville - Paris (Baština), Esquilino - Rome (Simona Fossi), Central Market - Valencia (Francesco Vietti).

All the maps in this publication have been designed by LS Cartography ([www.mapmovie.it](http://www.mapmovie.it))

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● Chinese vegetable counter at Porta Palazzo, Turin.  
Photo: Photo Aid

# 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 sprung 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 Oxfam Italia and ACRA-CCS.

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. This led to the birth in 2014 of the project “*MygranTour: a European network of migrant driven intercultural routes to understand cultural diversity*” supported by Foundation ACRA-CCS, Viaggi Solidali and Oxfam Italia, Marco Polo Échanger Autrement and Baština Voyages (France), Associació Perifèries del Mon (Spain), IMVF e Associação Renovar a Mouraria (Portugal) and Earth (Belgium) and co-financed by the European Union.

Across the nine cities initially identified for the project (Turin, Milan, Genoa, Florence, Rome, Marseille, Paris, Valencia and Lisbon) and in others recently added, studies on multicultural neighbourhoods, training courses, new routes, workshops and walks for schools and citizens were carried out. 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).



Photograph the QR to see a page with video presentations of the tours.



● Chinwe, an intercultural companion, Migrantour Florence  
Photo: Giovanna Burgos

# Introduction



## A JOURNEY IN DISCOVERY OF 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. Sara's parents are Egyptians who migrated many years ago to Turin, the city where Sara was born, where she studies at university and where every Saturday she works alongside her father at a fruit and veg stand in the market. The women she is guiding around the Islamic prayer hall are Italian, and mostly from Turin, who have chosen to participate in a special walk on International Women's Day. The itinerary was 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. In the mosque, Sara speaks about the veil and of the five pillars of Islam. She shows how kajal is used to augment the beauty of the eyes and she passes around a small flask of scented rose water. 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. Here too, many of her fellow Romans have chosen to sign up to an "all female" walk: they visit shops brimming with saris, learning how to wear them and set them off with jewels; experience the art of *henné* tattooing and sample tasty foods traditionally cooked for weddings and other ceremonies. To finish, they go to meet the women of a Bangladeshi Association for an exchange of women's customs and traditions. In Florence, Erii too is accompanying the 8th March special edition Migrantour walk: her Japanese background enables her to explain better



than any other, and with great passion, the complex dressing ceremony and the specific role of *geishas* in Japanese culture and the Western idea of Oriental femininity.

Meanwhile in **Milan**, Emma, an English teacher of Bolivian origin, leads the tour of Via Padova by speaking about the impact made by historical female figures in their own country, the migratory flows of women from Latin America, the projects for the integration of migrant women but also family traditions and recipes

Furthermore, while all this is happening in Italy, in **Lisbon**, capital of Portugal, a group of women walk through the streets and squares of Mouraria. Here, Argentina and other female intercultural companions trained through the Migrantour project are leading a 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; or in India, to learn how to make the typical spiced tea, *chai*.

It is no coincidence that on the same day, thousands of kilometres apart, Sara, Mirela, Madhobi, Erii, Emma 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: from slumming to responsible tourism

In the late 1800s in London and, shortly after, in New York, a new trend spread among the well-to-do classes: *slumming*. Ladies and gentlemen would “walk the slums” for the curiosity of observing how migrants lived, “people of whom they had heard speak but whom they were as ignorant of as if they were inhabitants of a strange and distant country”. So started a process that would soon transform neighbourhoods of the great metropolises that were subject to great flows of migration into tourist sites. This kind of urban tourism was immediately seen as problematic and ambiguous but also potentially charged with a great transformative force at the political level. For much of the well-off bourgeoisie *slum walking* remained merely a useful hobby for satisfying a taste for the exotic; yet

for other tourists, the visits took on a different value. Consider what happened in New York: in a short time, the living conditions of migrants living in poverty in Chinatown, Harlem and the Lower East Side of Manhattan, where people went to see “the Jews and the Italians”, were brought to the centre of public attention and political debate. **The tours inspired philanthropists, intellectuals, and politicians** leading to the birth of charitable associations and significant reforms in the field of welfare. In the arc of a few decades the great international metropolises began, therefore, 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 “multi-ethnic” 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”.** From the revolving kebabs in the windows of Turkish eateries to Oriental take-aways, through to CDs of Berber music, spices, Indian bridal dresses, statues of Buddhas, Andean bags and *ponchos*: the variety of objects and products that symbolise and render cultural difference tangible while also attracting the tourist eye, is huge. In one of the most well known and thorough studies on the theme, the volume “*Selling Ethnic Neighbourhoods: The Rise of Neighbourhoods and Places of Leisure and Consumption*”, edited by the anthropologists, Volkan Aytar and Jan Rath in 2012, highlights the ambivalent meanings of processes of touristification of cultural diversity brought by migration. 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-CCS 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-CCS 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 with Viaggi Solidali, in Milan and Genoa with ACRA-CCS, in Rome and Florence with Oxfam Italia; in France, in Marseille with Marco Polo Échanger Autrement and in Paris with the tour-operator Baština Voyages; in Spain, in Valencia with Periferies del Mon; and in Portugal, in Lisbon with Renovar a Mouraria and Instituto Marquês de Valle Flôr (IMVF). Another important partnership was sealed with EARTH European Alliance for Responsible Tourism and Hospitality, based in Brussels, Belgium.

Beginning in December 2013 for approximately a year and a half, each city had an intense programme of activity and objectives to reach. 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 (inter-religious dialogue, world food and cuisine, museum heritage, etc.) were called upon to deepen thematics 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 150 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 twenty 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. While others live, each in their own way, the contradictions and dramas of current events: Paris, profoundly shaken by terrorism during the project months; Valencia, which rapidly lost a significant share of its migrant population following the financial-economic crisis and is on the brink of a new wave of emigration.

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 Porta Palazzo in Turin, Esquilino in Rome or Via Palazzuolo in Florence; 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 Torpignattara in Rome.

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 the *Musée de l’Histoire de l’Immigration*, there is also the twin collaboration launched in Genoa with Galata – Museo del Mare, that houses the permanent collection “Memory and Migration”, and with Castello d’Albertis - Museo delle Culture del Mondo.

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 Migrantour 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.  
Photo: Francesco Vietti

● Essediya accompanying at Porta Palazzo  
Photo: 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 140,000 new citizens live, equivalent to 15.5% of the total population according to 2014 data from the municipal statistics office. The groups most represented are Romanian (circa 55,000 people), followed by Moroccan (circa 20,000), Peruvian (circa 9,000), Chinese (circa 7,000) and Albanian (circa 6,000).



## 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 trenched with *bealere* (canals) that brought water to the mills, today lead to Balòn, a well-known flea market.

### San Salvario

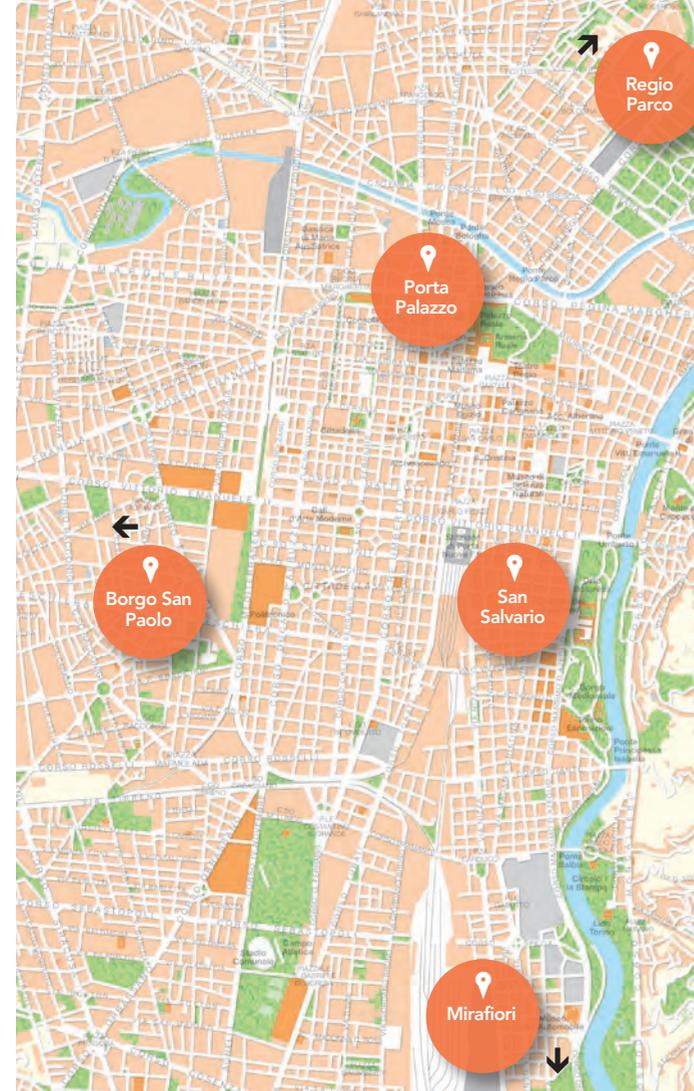
San Salvario grew mostly in the second half of the 19th century with the construction of the Porta Nuova station (1861) and places of worship such as the Waldensian Temple (1853), the Neo-Moorish Synagogue (1884) and the Church of S.S. Pietro e Paolo (1865) erected to halt the Protestant influence. The 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, the social 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 social housing of Via Artom, synonymous for years in the collec-



#### 1 Porta Palazzo

**Start:** Galleria Umberto I

- The old Tettoia dell'Orologio
- The fish market
- Shops in the square

#### 2 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

**Start:** Belgravia bookshop

- Associations and projects dedicated to second generation young people
- The Church of Gesù Adolescente

#### 4 Mirafiori Sud

**Start:** Casa del Parco in Via Artom

- Milarepa Centre
- Romanian Orthodox Church

#### 5 Regio Parco

**Start:** Intercultural Centre of Turin City

- Regia Manifattura
- Alma Mater



TOUR MAP 1



TOUR MAP 2



TOUR MAP 3



TOUR MAP 4



TOUR MAP 5



VIDEO OF THE **TURIN TOURS**

tive conscience with hardship and poverty. Today, thanks to a programme of urban regeneration, the neighbourhood is a bubbling social workshop, whose epicentre is represented by Parco Colonnetti and Casa del Parco.

### Regio Parco

Regio Parco takes its name from a Savoy land holding, on which in 1789 the Regia Manifattura Tabacchi would be built giving rise to a village by the same name. In 1889, for the children of factory workers, or more rather, female workers (in as far as 80% of employees were women) the church of San Gaetano da Thiene as well as the nursery Umberto I (1880) and the Abba school (1882) would be built.



## 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 Salvario.  
Photo: 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. Along the way you will enter shops from across the world and finish at the wooden Romanian Orthodox church of the master carvers of Maramures.

### 5 Regia Parco at the centre of intercultural

In Regio Parco cultures meet and converse. You will start from the Intercultural Centre of Turin which every year runs activities to promote interaction and exchange between citizens of different origins, continue toward the Regia Manifattura Tabacchi and then conclude the tour at the Alma Mater, an all female association fostering the skills and talents of women, once again all under the banner of intercultural.

In conclusion it should be added that, beyond the five routes mentioned, Migrantour Turin has also reached two areas outside the municipality (the surrounding village Reggia di Venaria Reale, a well known Savoy residence,



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



and the small town of Cuornè, in the Canavese) where two other intercultural routes have been established.

## 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."*

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".*

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

*Martha Acosta, Yamna Amellal, Nyanwily Arop Miniél Knol, Nymliet Arop Miniél 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, and Nargisa Salokhutdinova.*

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● Decorations for Chinese New Year,  
Paolo Sarpi area.  
Photo: 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 municipal data, in 2013 there were over 264,000 foreign citizens, equivalent to approximately 19.5% of the total population of the city. The largest groups were Filipinos, with 40,000 people; followed by Egyptians (37,000), Chinese (25,000), Peruvians (21,000), Sri Lankans (16,000) and Ecuadorians (15,000). The two groups with the largest growth in the last five years are Chinese and Egyptians, with a growth rate above 40%. The distribution of the migrant population of Milan is largely homogeneous: the areas of highest density of foreign residents are

in Zone 2 and Zone 9 with percentages between 20% and 30% of the total population. Migrants have by now become a significant element in the life of the city. One in seven employers is a migrant: of 2,000 new businesses opened in Milan in 2014, 600 are owned by migrants. Schools in Milan are first in Italy for numbers of students with foreign citizenship, close to 77,000 (14% of the total) in the 2013/14 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

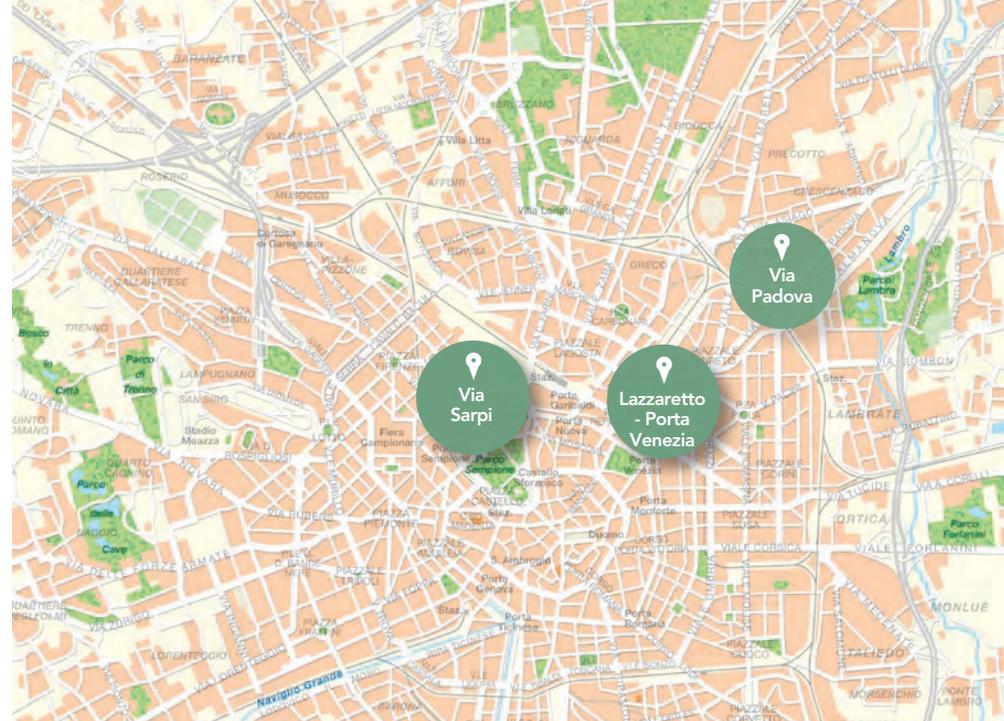
Historically an area of urban expansion, Via Padova is today first of all a large residential neighbourhood, with a density of foreign residents significantly higher than the rest of the city. In recent years, numerous associations and initiatives have appeared to promote integration and social cohesion 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



#### 1 Via Padova

- Start:** The Church of San Crisostomo
- The House of Muslim Culture
  - Trotter Park
  - Chatting and tasting at some migrant enterprises



TOUR MAP 1



TOUR MAP 2

#### 2 Via Sarpi

- Start:** Lea Garofalo Gardens in Via Montello
- Visiting the Chinese and Italo-Chinese shops
  - Oriente Store and Chateau Dufan



TOUR MAP 3

#### 3 Lazzaretto - Porta Venezia

- The Church of S. Carlo and the old Lazzaretto
- Shops and restaurants from Africa and beyond
- The Orthodox Church of Via San Gregorio
- Via Panfilo Castaldi



VIDEO OF THE MILAN TOURS



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

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 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 MIGRANTOUR ROUTES

### 1 Via Padova, a window on the world

The walk along Via Padova starts from the church of San Crisostomo, place of worship for Italian and migrants and proceeds to the Casa della Cultura Musulmana, place of worship and meeting for Muslims in the area. Another interesting stop is Trotter park, a true hidden gem of the city: the

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. Here you can see examples of Liberty architecture and the old hippodrome track. The next stops take in, among tastes and conversation, migrant shops and restaurants such as international mini-markets and Latin American piñaterie.

### 2 Here’s Chinatown!

The walk in Via Paolo Sarpi starts off in the gardens of Via Montello, recently dedicated to Lea Garofalo, victim of the ‘ndrangheta. The gardens are an interesting feature of the area, conceded free by the city of Milan to the association “Giardini in Transito” and used by residents and various social organisations in the area: in the gardens, parades and events are held such as the Mid-Autumn festival, one of the most important dates in the Chinese calendar. Stops are planned in different Chinese and Italo-Chinese shops like *Oriente Store*, open since the the 1960s and full of interesting traditional craft work, or the *Chateau Dufan*, an ex-gelateria taken over by a young Chinese man who, however, wanted to retain a partnership with the preceding Italian owners. Through these visits you will discover different aspects of Chinese culture, from calligraphy, to medicine, craft work and, of course, food.

### 3 Porta Venezia: from the Betrothed to the Horn of Africa

The Lazzaretto tour unwinds among references to Manzonian routes and reflections on old and modern migration, especially that of the Horn of Africa. Visits are made to different shops managed by Eritrean and Ethiopian migrants, such as the historic restaurant, Asmara, to the Orthodox church of Via San Gregorio that rises on the last tract of the Lazzaretto still in existence, and to the famous Via Panfilo Castaldi, discovering bit by bit, one of the oldest multicultural quarters of Milan.



## THE VOICES OF THE INTERCULTURAL COMPANIONS

The Milan group of intercultural companions is composed of around 20 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 Lissette:

"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 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."



Walk in Via Padova's  
Trotter Park  
Photo: ACRA-GCS

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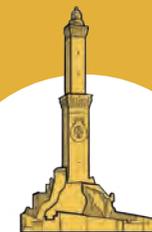
*Associazione Giardini in Transito, Fondazione Giulio Aleni, Casa della Carità, Consigli di zona 2,3,8, Codici Ricerche, Associazione Shoulashou - Diamoci la Mano, Impact Hub Milano, Mowgli - Turismo Responsabile, Casa della Cultura Musulmana, Associazione La città del Sole - Amici del Parco Trotter, Metropolia Ortodossa di Aguileia e dell'Europa Occidentale, Parrocchia di San Crisostomo, Associazione Culturale Villa Pallavicini, and Unione Imprenditori Italia-Cina.*



● Church of S. Pietro in Banchi, Genoa.  
Foto: ACRA-CCS



# Genoa



## A HISTORY OF MIGRATION

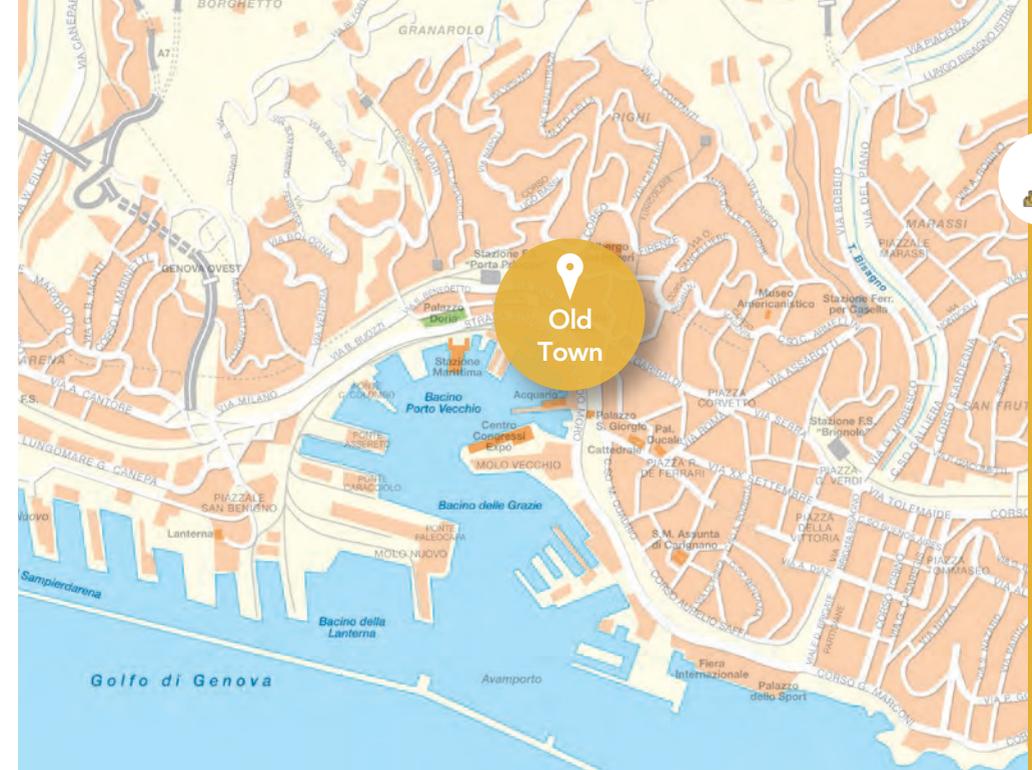
Genoa has been at the centre of journeys and migrations for a long time. From the same port that for centuries bid farewell to pilgrims, traders and explorers, transited a large part of the great Italian emigration toward the Americas that took place at the turn of the 20th century. Like every great 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 ship yards 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. Today migrants, who are regularly resident in the city, number above 57,000, equal to 9.6% of the resident population, according to data collected by the municipality of Genoa in 2013. The main groups represented are Ecuadorian (22.5%), followed by Romanian (13%), Albanian (9%) and Peruvian (4%)

## THE MULTICULTURAL NEIGHBOURHOODS

### Old Town

In Genoa, the intercultural walk winds through the oldest and most touristic quarter of the city: the Old Town. 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 Andrè, 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 Andrè 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. A shared life sustained by the daily work in the San Benedetto community at the Porto da Don Andrea Gallo, a priest of the street and the excluded, to whom a square beside Via del Campo, in the heart of the Old Town is now dedicated. A complex, dense humanity that fuses with an area and its flavour of the old and the new, a place of journey and contradiction, an area, more interesting than ever for tourism and an urban intercultural experience. The area is geographically limited, easily walkable and almost completely pedestrianised, as well as being served by a subway system and a short distance from the railway station. It is worth noting how the Old Town, compared to its huge tourist potential, is still of little interest to the tourist flows that run along the elegant Via Garibaldi or the area of the famous Acquarium. A challenge for Migrantour Genoa is therefore to restore to citizens and visitors the pleasure of discovering some of the quarters of the Old Town (Via Prè, Ghetto, la Maddalena) considered “difficult”, but today in the course of substantial change thanks to migrant presence.



#### 1 Old Town

**Partenza:** Piazza Acquaverde

- La Commenda di San Giovanni di Prè
- Via Prè (visit to a few shops from across the world)
- Piazza dei Truogoli di Santa Brigida
- Porta dei Vacca
- Via del Campo (possible visit to Viadelcampo29rosso)
- Piazza don Gallo (Jewish Ghetto)

**Possible extensions:**

- The permanent pavilion dedicated to migration at “Galata - Museo del Mare”
- The Museo delle Culture del Mondo at Castello D’Albertis



TOUR MAP 1



VIDEO OF THE GENOA TOUR



● View of Via di Prè.  
Photo: Natia Docufilm

## THE MIGRANTOUR ROUTE

### The Old City told by new citizens

The Migrantour Genoa walk begins in Piazza Acquaverde, in front of the Principe railway station and beside the monument to Christopher Columbus, offering the first, important source of reflection on the themes of journeying, colonisation and the importance of cultural relativism. It then proceeds toward the rectory of San Benedetto al Porto, headquarters of the reception community for the marginalised and the different, and metaphor for the whole walk. The exploratory journey continues with a stop at a historical monument that synthesises well the different histories of movement that characterise the Genoa of old and of today: the Commenda di San Giovanni di Prè, a site for the reception and respite of pilgrims in the medieval era and whose square is a meeting place for the migrants

of today. The immersion in the Old Town proceeds along Via Prè where history fuses with a contemporaneity made up of migrations from different continents that can be read in the faces of passers-by, the signs of phone centres, the food products displayed in shop windows, the restaurants from across the world and those born of a cultural fusion uniquely expressed on this street. Past the monument Porta dei Vacca, the routes continues to Via del Campo where it is possible to visit “viadelcampo29rosso”, a museum dedicated to Fabrizio De Andrè and to singers of the Genoese school, and therefore to 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 was born. The walk ends in this suggestive piazza, evoking the figure and example of a man that even before becoming a priest made intercultural his life mission. Two possible museum visits can be added to Migrantour Genoa to enrich the itinerary: the visit to the permanent pavilion dedicated to migration (Memoria e Migrazioni - Mem) of the “Galata - Museo del Mare” or the Museo delle Culture del Mondo at Castello D’Albertis. The MeM enables you to relive the experience of millions of emigrants that left Italy setting sail for America from Genoa, through a highly interactive exhibition; The Museo delle Culture del Mondo is custodian to a rich ethnographic collection that 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 Andrè 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:

"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!".



● Pastorino Shop  
Photo: Natia Docufilm

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*Migrantour Genoa would not have been possible without the precious support of the Local Coordinator, Rossella Semino, and our intercultural companions:*

*Afonso Lubendo, Anilha Alhasa, Didier Feudjeu, Drita Llusku, Elva Collao, Eneida Tro-sell, 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, and Youssef Safir*

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● Synagogue, Florence.  
Photo: 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 2013 municipal data, there are around 58,000 migrants in the city, above 15% of the total number of residents. Coming principally from Romania, Albania, Peru, Philippines and China, Florentine migrant groups are characterised by a female majority and a significant percentage (15% of the total) 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

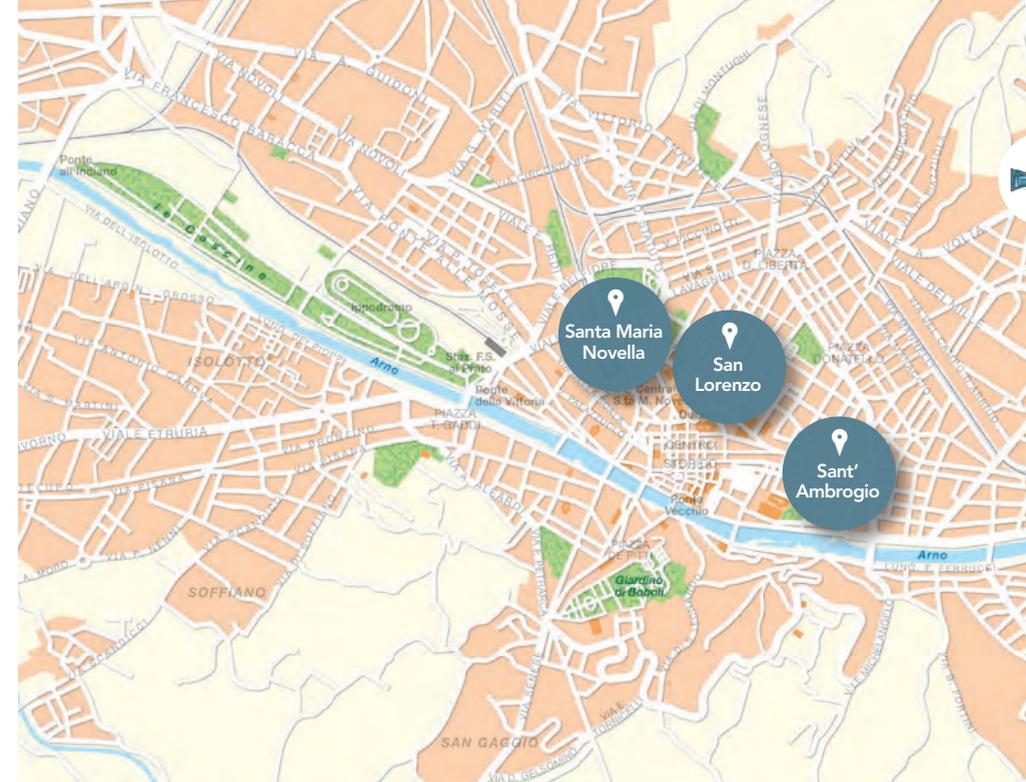
vital knowledge of migration patterns in Florence, on the basis of which the intercultural companions carried out the necessary research to define and enrich the urban intercultural routes.

## THE INTERCULTURAL AREAS

### 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.



#### 1 Piazza Santa Maria Novella

**Start:** Piazza Santa Maria Novella

- Via Palazzuolo
- Borgo Ognissanti



TOUR MAP 1



TOUR MAP 2

#### 2 Sant' Ambrogio:

**Start:** The Murate Complex

- The Synagogue
- Islamic Prayer Centre
- The Murate Complex



TOUR MAP 3



VIDEO OF THE FLORENCE TOURS

#### 3 San Lorenzo:

**Start:** Santa Maria del Fiore Baptistry

- Historic and “ethnic” shops - Via Panicale
- Social Cooperatives
- San Lorenzo Market



● Erii and Candy at S. Ambrogio, Florence  
Photo: David Meseguer



## 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 Piazza Santa Maria Novella: on the trail of travellers of the late 19th century

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 mid-1800s 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 third walk, in the San Lorenzo area, offers an insight into migration and cultural diversity through the theme of food and the ingredients of the diverse cuisines brought by migrants. The walk sets off by the figure of the Queen of Saba, portrayed in one of the panels of the Porta del Paradiso of Battistero symbolising the close diplomatic and commercial relationship between East and West going back to antiquity, then ventures through the lanes of the quarter to the market of San Lorenzo. Here lies one of the largest covered markets in Europe, full of products from all over the world capable of satisfying the most diverse culinary customs.



## THE VOICES OF THE INTERCULTURAL COMPANIONS

Florence is one of 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, Guillerme, Tanya, Nadya, David, Marta, Erii, Candy, Haswell and Zakaria 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

Photo: Giovanna Burgos

Possibly the most touching encounter is in the bar of Ayan from Somalia: the tale of her life and the difficult history of her country blend, like her marvellous Arabic coffee, with the passion with which she urges young people to focus on their education as a vital tool in developing independence and a critical spirit. People such as her have changed our vision of things and given us a true desire to meet and get to know others.

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*Migrantour Florence would not have been possible without the precious support of Tutor, Chiara Trevisani, and our intercultural companions:*

*Antonio Pizzolante; Aušra Povilaviciute; 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; and Zakaria Babaoui.*

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Esquilino, Migrantour.  
Photo: 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. According to data from *X Rapporto dell'Osservatorio romano sulle migrazioni* (Idos/Caritas 2014), over the decade from 2001-2011 and in contrast to the modest increase in the Italian population, numbers of foreign citizens in Rome doubled.

At the start of 2014, registered foreigners numbered almost 354,000 people (over half being women), equal to 9.5% of the resident population. The largest groups are from Romania (approximately 76,000), followed by the Philippines (42,000), Bangladesh (31,000), China (18,000) and Peru (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 Chri-

stian (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.

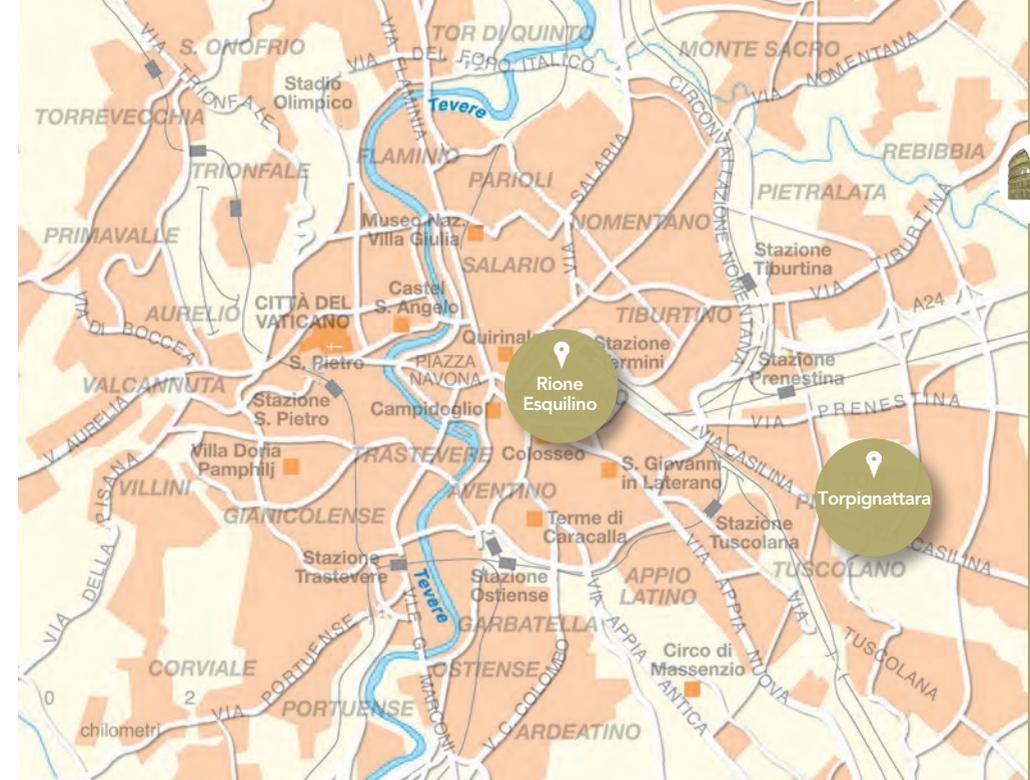
### Esquilino

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



#### 1 Rione Esquilino

**Start:** Piazza Vittorio

- The Chinese Buddhist temple on Via Ferruccio
- The Gallieno Arch
- The Church of Santi Vito e Modesto
- Small shops situated near the Acquario Romano
- Nuovo Mercato Esquilino
- Ambra Jovinelli theatre



TOUR MAP 1



TOUR MAP 2

#### 2 Torpignattara

**Start:** Start: Piazza della Marranella

- Bangladeshi restaurant and fabric shops
- Hindu Temple and Islamic Prayer Centre
- Bangladeshi Women’s Association



VIDEO OF THE **ROME** TOURS



● A detail of a Bengali shop, Torpignattara  
Photo: Simona Fossi

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.

## 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. Nearby, in the Nuovo Mercato Esquilino, we meet the “Market’s Ambassador” who introduces us to the thousands of small culinary treasures on display: after such a triumph of smells, colours and fabrics from every part of the world, the walk ends at the Ambra Jovinelli theatre, a true stage for the spectacle of every day life in Esquilino.

### 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 photography, 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, united and guided by Laura, the training course and research tutor 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 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.



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

*Migrantour Rome would not have been possible without the precious support of Tutor, Laura Valieri, and our intercultural companions:*

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# Marseille



## A HISTORY OF MIGRATION

Marseille has always been a place of passage and crossroads for the Mediterranean. The port city known as Massalia to the ancient Greeks has throughout its history welcomed all types of people. For France, it is the gateway to the East, to Africa and also to the “New World”. The presence of foreigners in the city has, therefore, a long history.

Since the 17th century, the city’s economic development, has been founded on colonial trade and manufacturing, and based on migrant flows. The industrial revolution whose effects started to be felt in the second half of the 1800s encouraged intake of migrant labour. The Marseillais middle class, more merchant than industrial, developed a low technology industry that required low-skilled workers. Already by the end of the century, half the city’s population was not of Marseillais origin: among the main foreign groups were Italians (mostly Genoese and Piedmontese), as well as Greeks and people from the Levant. Up until the first half of the twentieth century, Italians in fact remained the largest group of foreigners in the city, employed mostly in construction. As well as foreigners, the presence of migrants from other areas of France should be noted: especially Corsicans, who over the course of time have made Marseille their city of choice.

Migration intensified over the course of the twentieth century, a period in which Marseille took in new national groups: Russian émigrés in 1917, Armenians in 1915 and 1923, Spaniards after 1936, people from Maghreb during the inter-war period, Sub-Saharan Africans after 1945 and the so-called “*Pieds noirs*” (French citizens repatriated from Algeria and other North African ex-colonies) after 1962, during the decolonisation years. Various migratory waves followed on throughout the century, giving the city its reputation for hospitality and cosmopolitanism.

From the start of the twenty-first century, the proliferation and diver-



sification of migrant countries of origin becomes ever more apparent: Romanians (including a significant percentage of Romany population), Syrians, and Latin Americans have arrived to enlarge the multicultural family of Marseille.

## THE MULTICULTURAL NEIGHBOURHOODS

### Belsunce/Noailles and Panier/Joliette

In contrast to most French cities, the centre of Marseille has mainly remained a working class area and has not undergone in recent decades a significant process of gentrification. The centre of Marseille therefore offers to visitors, the vision of a working class, multicultural, ethnically and religiously plural city. The atmosphere is lively and cosmopolitan, more similar to a city on the Southern coast of the Mediterranean than to many French cities.

Nevertheless, right on the limits of the central areas of Belsunce and Noailles, the urban space has recently been upturned. On one hand, the area involved in the urban regeneration project dubbed “Euromed”, which extends over 480 hectares, has significantly changed the aspect and way of living in the city centre. On the other, new infrastructure has been created as part of the celebrations of Marseille as the 2013 “European Capital of Culture” and afterwards the vast area of the MuCEM (*Musée des civilisations de l’Europe et de la Méditerranée*) and the large commercial areas of the so-called *Terrasses* of the port have profoundly transformed access to the sea. Priority has now been given to “attractive” tourist zones (a new promenade, coastal-facing museums, shopping malls and luxury hotels) that draw tourist flows only to certain specific areas.

In contrast to these new coastal tourist zones, certain portions of the city centre seem to have been forgotten on the tourist maps and are described instead as risky areas that should be avoided by visitors. Nevertheless, the outer quarters of Panier/Joliette, Belsunce/Noailles are particularly important for understanding the multiple faces of the city. These symbolise perfectly the cosmopolitan dimension of Marseille.

Panier, the oldest neighbourhood in the city, was also the first in which migrants settled, all the main foreign communities were centred here for a long time, especially Italians. The communities from the Maghreb and Africa make up a large part of the population of Belsunce and Noailles. At the end of the second World War these communities were actively involved in the liberation of the city, forming a significant part of the French army contingent.



#### 1 Panier/Joliette:

**Start:** Place de la Joliette

- Port Joliette
- The Docks
- The Panier convent



TOUR MAP 1



TOUR MAP 2

#### 2 Belsunce/Noailles

- The market in Noailles



Typical shop in the Noailles quarter, Marseille  
Photo: Jameel Subay



VIDEO OF THE  
MARSEILLE TOURS



● Model of Massalia (Marseille in 600 BC)  
Photo: Jameel Subay

Today, the history of migration in Marseille and its inter-relationship with the social and economic development of the city remains in large part unknown. On the contrary, in an ever more complex political context, foreigners and those considered such, become objects of stigmatisation: strongly denigrated, they are often held to be the sole perpetrators of the ills of French society.



## THE MIGRANTOUR ROUTES

It is in this context and to contribute to the fight against prejudice and remember the rich history of migration in Marseille, that the Migrantour Marseille project has instituted two urban intercultural routes in the centre of the city.

### 1 Panier/Joliette: From one port to the other, between economic transformations and migration

The walk leads to the discovery of the history of urban transformation of these neighbourhoods from the 19th century to the present day, with particular attention on the theme of migration. The starting point for the journey is in *Place de la Joliette*. The port of Joliette was built in the beginning of the 19th century with the aim of reducing congestion in the old port. Its construction, and the activities connected to it, attracted a mass of foreign labour. Migrants started work on the construction of the port and its operations but also in the industries and factories set up in the surrounding areas. Today, port activities have diminished and made way for the service sector as is clearly shown by the conversion of the Docks into offices. Despite these transformations, the industrial past of the city is still visible. The urban walks tell the story of the changes to the economic and social fabric of these neighbourhoods and underline the importance of the link to the local history of migration. The route ends with a stop at the Panier convent, converted to a luxury hotel, that reflects the economic mutation of the city and symbolises the history of the neighbourhoods where hospitality afforded to migrants is often little but a memory to be cancelled.

### 2 Belsunce/Noailles: Behind the curtains of the city

The walks leads the visitor through the narrow streets of these two famous areas, rarely visited by tourists, even though they are near to these most well trodden visitor routes through the city. Through various stops, the tour will help you to understand the current issues of people living in these areas, their histories, traditions and lifestyles... All of it represented by the many small commercial enterprises that, since the 1970s and 1980s have nourished the exchanges between Marseille and the Maghreb, and that continue today to play a central role in the economic life of the city. In reality, this lively “bazaar economy” that makes the market of Noailles look similar to many North African *suk*, has taken the place of the much quieter atmosphere that characterised the area at the turn of the twentieth century, when Noailles and Belsunce were still mainly inhabited by city bigwigs. The relocation of the middle class toward new accommodation in the Southern part of the city allowed migrants arrived in Marseille from the port or railway station to find space to settle.



## THE VOICES OF THE INTERCULTURAL COMPANIONS

The routes of Migrantour Marseille have been designed by the intercultural companions in the course of their training. The various stops have been chosen on the basis of the stories, memories and anecdotes linked to their arrival in Marseille and their life in the city. These first suggestive contributions were then integrated with significant historical research, conducted principally in archives.

The research work has enabled all participants to understand how the history of migration is fundamental to understanding Marseille. A migration that cannot just be reduced to the specifics of different culinary traditions or ways of dressing... Marseille is more than this, it is a city that every Marseillais has actively participated in constructing, from the Focesi that founded it in 600 BC to the migrants of today, giving birth to a particular identity, that is most likely unique in France.

Starting from this careful, participatory construction the Migrantour com-

panions offer you an immersion in the city of Marseille. The walks are the reflection both of their personal link with migration (because they have recently arrived or through the histories of their parents and grandparents, who have been resident in the project areas for considerable time) and the great history of migration in Marseille. The experience of Migrantour is for this reason a lesson in sharing for all those that participated (companions, project co-ordinators, and local representatives) and for all those that, we hope, will choose to take part in the walks of Migrantour Marseille.



• Diana, intercultural companion Marseille  
Photo: Jameel Subay

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*Migrantour Marseilles would not have been possible without the precious support of the Local Coordinator, Remi Bellia, and our intercultural companions:*

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# 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. Today approximately 450,000 migrants live in Paris.

The new generations born and bred in France demand equality of rights, they fight against racism and discrimination and also for the right to the recognition of their forgotten histories. A space of both integration and exclusion, Paris and its regions cultivate this ambivalence: after the commemoration of the bicentenary of the Revolution, the turning point in 1998 with victory in the World Cup and the tensions following the “urban revolts” of 2005, we have entered a period of paradoxes that culminated in the Islamic terrorist attacks of January 2015. After 150 years of migration, the Paris of diversity is a place where memories intersect and new identities are invented. It is estimated that a fifth of the population of Île-de-France has origins outside Europe, that more than a third come from European countries and that a quarter of Parisians were born abroad, giving life to a mosaic of more than 80 nationalities in a single city: a symbol of a history being written in our present.

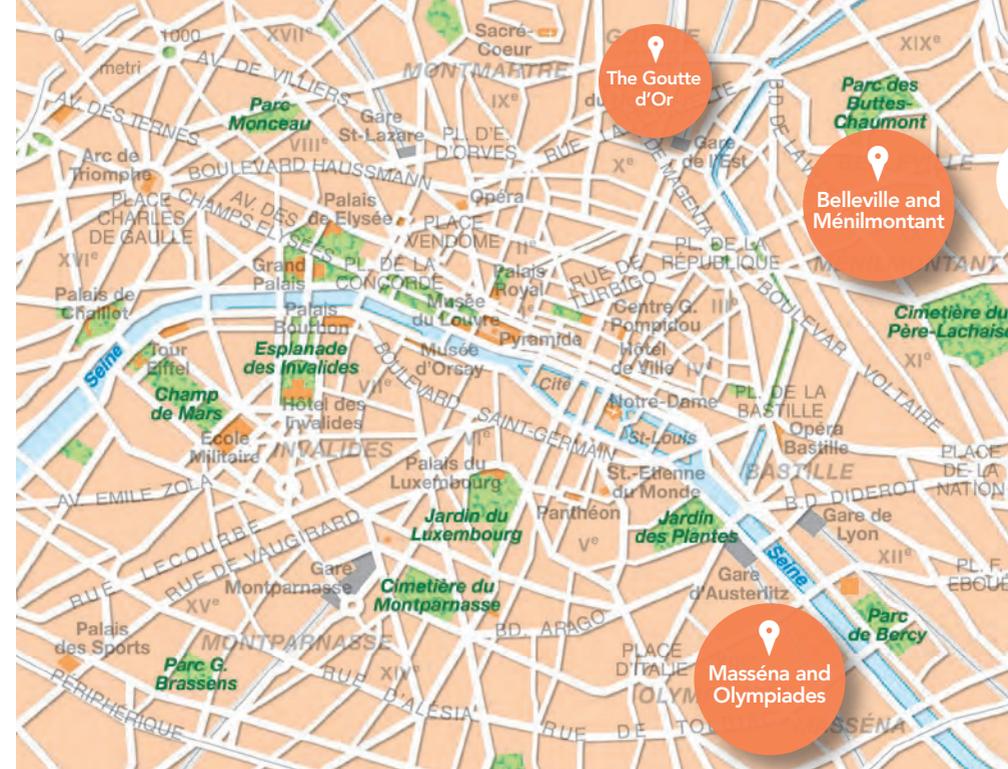
## THE MULTICULTURAL NEIGHBOURHOODS

### The Goutte d’Or

Situated in the East of Montmartre in the 18th arrondissement, this Parisian quarter owes its unusual name of Goutte d’Or (Drop of Gold) to the vineyard cultivated on its slopes and for the highly prized white wine it produced. In 1860 when it is incorporated into the city of Paris, Goutte d’Or becomes an animated, working class neighbourhood thanks to its numerous industrial and commercial enterprises. Today the area is attracting ever more professionals working in the textile sector, in fashion, in design, in audiovisual industry and in catering

### Belleville and Ménilmontant

The twentieth and last *arrondissement* of Paris, Belleville has a great cultural diversity linked to the extraordinarily rich plurality of migrations and languages that share the territory. From the start of the century, the first migrants from East Europe settle: Polish and Russian Jews; then Armenians and Greeks contribute to the development of artisanal craft, in particular, leather-work and shoe-making. In the 1960s migration from North African begins: migrant workers from the Maghreb (mostly Algerians) and Tunisian Jews following Tunisian independence. Today its



Paris

#### 1 The Goutte d’Or

In this walk we will discover the contribution migrants made to tailoring and French prêt-à-porter. It is possible to add on the show Fashion Mix at the *Musée de l’Histoire de l’Immigration (MHI)*



TOUR MAP 1



TOUR MAP 2

#### 2 Belleville and Ménilmontant

Walking through Belleville, we will discover an open air gallery and we will meet artists from all four corners of the globe



TOUR MAP 3



VIDEO OF THE PARIS TOURS

#### 3 Masséna and Olympiades

**Start:** Porte de Choisy

- The Catholic Church of Our Lady of China
- Masséna Shopping Centre
- Meeting with associations of Residents in France of Indochinese Origin



● Training session at the permanent exhibition, “Repères”, at the Musée de l’histoire de l’Immigration, Paris  
Photo: Baština

typical inhabitant is an artist and lover of the cosmopolitan: the “Bobo” (bourgeois-bohemian) symbolise also the gentrification of a multicultural and activist Belleville.

### Masséna and Olympiades

When speaking about the 13th arrondissement of Paris, it is associated immediately with the Asian community living there. In the “Choisy triangle” or “Chinatown” of Paris, there is a significant concentration of Chinese and South East Asian migrants. After the second World War, car manufacturers situated near Porte de Vitry recruited many Chinese from the province of Wenzhou fleeing the civil war. In 1975, the advent of Communism in Vietnam and Cambodia provokes a fresh wave of refugees who were this time benevolently received by Parisians for being political refugees. The commercial businesses of Asian are most varied: large supermarkets, restaurants, beauty salons, travel agencies, estate agents and banks.

## THE MIGRANTOUR ROUTES

### 1 Fashion Mix in Goutte d’Or

Baština already offered in Goutte d’Or walks by the name of Petit Mali. Within the scope of the Migrantour project, in collaboration with the Musée de l’Histoire de l’Immigration (MHI) the theme identified for a new, important route is the migration connected to the textile sector and fashion. The city of Paris has invested considerably in these sectors as the key to launching a large regeneration of the Goutte d’Or, an area with a previously bad reputation. Through this walk we will discover the contribution migrants have made to tailoring and *French prêt-à-porter*, infusing creativity, beauty and elegance from the wider world. The route complements the MHI’s exhibition “Fashion Mix”, dedicated to the stylists of foreign origin that enriched high-end tailoring in France, showing how fashion is not limited to so-called *Haute Couture* but also involves the artisans of different cultures that live and work in the neighbourhood.

### 2 Belleville, Babel Ville

Walking through Belleville, it is possible to discover a real open air gallery of art and enjoy a truly cosmopolitan atmosphere. The comparison with the theme of art in general, as well as the street art hiding behind the doors of small shops of migrants, enables you to grasp the identity of the quarter. The idea of the walk is to interpret the relationship between art and migration, meeting artists coming from the four corners of the world.

### 3 Masséna and Olympiades: chopsticks & baguettes

The size and influence of the Asian community of the 13th arrondissement prompted us to choose as a theme for the walk the divers representations of Asian culture (Chinese, Cambodian, Lao, Vietnamese and Thai) present in this Parisian quarter. The route starts from Porte de Choisy with a visit to a Cambodian eatery with explanations of the products and recipes, passing on to the unusual Catholic church of Our Lady of China (Christians are a religious minority in China), and then continues toward the shopping centre Masséna, where the shops are run exclusively by Asians. Returning up the Avenue d’Ivry we meet the representatives of the Association of Residents in France of Indochinese Origin for a reflection on three great religions/philosophies: Confucianism, Taoism and Buddhism.



● Intercultural companions at the Bobigny Muslim Cemetery  
Photo Baština



## THE VOICES OF THE INTERCULTURAL COMPANIONS

Among the women and men that went through the Migrantour training course in recent months, we listen to the voices of a few of them, starting from Siga, who became a companion of the tour on fashion in Goutte d'Or:

*"I am French from Mali. I was already personally interested in the themes of history and migration and now I have been able to integrate my own knowledge thanks to the training course. The Migrantour project has enabled me to enrich myself culturally through the diversity of meetings and tours, and to overcome some stereotypes I myself had about immigration."*

In the case of Siga, a personal interest linked to knowledge possessed before the project was therefore transformed, thanks to the new skills acquired, into an opportunity for personal growth and concrete professional development.

The fusing of personal vocation and new, open horizons linked to the Migrantour project emerges also from the poetic testimony of Sanja,

intercultural companion on the art tour in Belleville:

*"I come from Croatia and my friends call me 'migratory bird'. My love for travel does not allow me to rest long in a place. Living in Paris, in the working class neighbourhood of Belleville, you only need to cross the road to meet different but at the same time, blended, cultures. Here I discovered a small world that keeps on amazing me. Paris has become my nest and now I can travel the world simply by walking through the streets of Paris. For me, this cultural diversity is a good example against all the difficulties and limitations of society such as racism and nationalism. It is not surprising that a neighbourhood like Belleville is an oasis of creative energy where everything is possible. What could a migratory bird want more than having a nest in an oasis?"*

Migrantour Paris would not have been possible without the precious support of the Local Coordinator, Stefan Buljat, and our intercultural companions:

Mody Kébé, Amara Djikiné, Yussuf Siby, Mahamadou Siby, Vazumana Fofana, Fatima Ethaka Nkoy, Sanja Lokas, Binh Bui Duc, Tamara Mesaric, Alfa Bah, Mato Rados, Leila Koochakzadeh, Siga Maguiraga, Mohamed Lamine Sissokho, Jozsef Farkas, Tuan Anh Dao, Ping Cécile Huang, Yuan Hua Xu, Siu Kwan Delon, Ndero Sou Ndagoy, Angela Ojeda Zolorzano, Dépe Kanté, Magalie Segouin, and Arleni Daloz.

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● The Valencia central market  
Photo: Francesco Vietti

# Valencia



## A HISTORY OF MIGRATION

Over the course of time, Valencian society has incorporated numerous migrations that have contributed in large measure to the formation of its specific personality. In recent years, it has witnessed a great transformation of the city closely linked to new migratory processes: arrival, establishment, migrations of coming back and returning, all in a brief period.

While a first phase was characterised by the arrival of migrants, recently new movements of emigration have been generated following the economic crisis and increased precariousness of life. A precariousness that affects the families of recently arrived migrants as much as those that were already naturalised Spanish. This reality is also affecting the original population of Valencia that has started to migrate both within Spain and abroad.

In the city of Valence, the migrant population reached its apex in 2009 (right at the start of the economic crisis) reaching 15% of total residents. From that moment it started to diminish, falling to 12% in 2014. According to the latest data from the National Institute of Statistics, the ten most numerous national groups in the city are, in order: Romanians (above 11,000), Bolivian (9,000), Ecuadorian (7,000), Colombian and Italian (circa 6,000), Chinese and Pakistani (circa 5,000) Bulgarians, Moroccans and Nigerians (circa 3,000).

As previously mentioned, the economic crisis is hitting hard the most fragile classes, and migrants are right in the middle of this storm. From 2010, the fall in new arrivals and the strong growth in numbers returning to their country of origin due to deteriorating life conditions brought back the number of migrants to the levels of the preceding decade: around a quarter of migrants have left Valencia. Added to that is the ever lower levels of employment of those remaining: uncertain, poorly paid jobs linked to the informal or seasonal economy.

As has been observed, for many migrants being integrated is measured mainly by having a job and being able to maintain relationships with friends and family. Today, solitude is a burden for many either because family life has become more difficult, because they have lost their job or because it has reached levels of unbearable uncertainty, or because people who were previously sources of support or friendship have moved away.



## THE MULTICULTURAL NEIGHBOURHOODS

### Orriols

The place chosen for the activity of the Migrantour project is the area of Orriols, in the north of the city. The area, as we know it today, was formed through three waves of migration that followed consecutively from the second half of the last century to the start of the current. Beyond the original nucleus of local citizens, the first great migration was made up of the families or prisoners of the penal colony located in the Monastery of Sant Miquel dels Reis, for the most part republican prisoners, victims of reprisals of the Franco regime. These families came to live in the neighbourhood so that they could visit and aid their detained family members. The second wave of migrants was observed between the sixties and seventies of the twentieth century and was linked to the exodus from the rural world to the city. This large migration, decisive in changing the social and urban environment of the area, came in the main from regions of Extremadura, Andalusia and Castilla-La Mancha. The third arrival of migrants has its origins in the first years of this century and concerns foreign citizens, principally people originating from Latin America and Africa. According to data from the first months of 2014, the migrant population of Orriols is 27% of the total number of residents, more than double the city average. The countries of origin most represented are, in order, Ecuador, Bolivia, Colombia, Romania, Nigeria, Algeria and Pakistan. Orriols is a neighbourhood of crowded streets, a lively quarter with a great social dynamism. It is situated outside the traditional tourist routes of the city and is an area that has undergone a serious deterioration in its historical assets thanks to local policies of speculation in construction. A few of its architectural jewels are nevertheless in great condition: the old monastery of Sant Miquel dels Reis (an example of Valencian renaissance architecture) and the medieval houses of Albors. At the same time, Orriols is the only neighbourhood in Valencia where different religious centres stand alongside Catholic ones: the Islamic cultural centre, the Evangelical church and the Sikh temple.



#### 1 Hidden Orriols

**Start:** The office of Valencia Acoge

- Halal butcher's
- Valencia Islamic Cultural Centre
- Houses in the Old Town of Orriols
- San Jeroni chapel
- The project Orriols Con-Vive
- The old Gothic church of the vanished monastery of Santa Catalina de Siena
- Levante Football Stadium
- The Evangelical Church
- The Alquerías of Albors
- The Sikh Temple
- The old monastery of Sant Miquel dels Reis, home of the Valencian Library



TOUR MAP 1



VIDEO OF THE VALENCIA TOUR



● Visit to the Halal butcher's "Al Manara", Orriols.  
Photo: Associació Perifèries del Mon

Various organisations working on the redevelopment of the area and the integration of migrants are based in the neighbourhood. Their work is so important that a few of these organisations are references for the city and the rest of the State. We can highlight Valencia Acoge and the project, of recent construction but great success, named Orriols Con-Vive.

## THE MIGRANTOUR ROUTES

### Hidden Orriols

The walk aims to connect different social, cultural and commercial spaces that render Orriols a unique area of Valencia for the richness of its intercultural character.

The starts near the office of Valencia Acoge, an organisation that works

provides support and advice to migrants for the whole city. It is an important starting point of social character and, from here, we walk through an area that though not particularly attractive at first sight, has other qualities that make it an interesting destination, even if it is little known to its own inhabitants. During the commercial part of the tour, we visit a *halal* butcher's where the method of butchery according to Islamic precepts is explained. A short distance from this stop, we reach the Islamic Cultural Centre of Valencia, a meeting place of the city's Muslim community. Here the activities (whether religious, educational or social) that render the Centre a catalyst for the development and a meeting place for local community will be explained.

Right in the front of the Centre the few remaining houses of what was the historic centre of Orriols can be seen, with their narrow streets and ancient abodes (some of medieval origins). They are remnants that give us an idea of the old *Calle Mayor* with its town hall (now demolished) and the city prison opposite. Behind this nucleus of houses, today there is a large field that should sooner or later become a garden (so often it has been promised) and here we find the chapel of San Jeroni.

The walk continues with social and cultural aspects, visiting the project Orriols Con-Vive, whose centre has become a meeting place for the different people and organisations of the area. Then we visit one of the most interesting monuments: the ancient Gothic church of the now vanished monastery of Santa Catalina de Siena that in 1971 was moved, stone by stone, from the centre of Valencia to Orriols. From here, we will see the football stadium of Levante, built on top of one of the many medieval mills that has since vanished.

We will continue from street to street through the neighbourhood to reach the Evangelical Church whose members are mostly Roma. Right beside the church are found the Alquerias of Albors, medieval houses for agricultural use that have been recently restructured. It is only a hop across the street to visit the Sikh temple where interesting rites and customs will be explained to us. The journey ends in the old Monastery of Sant Miquel dels Reis, jewel of the Mediterranean renaissance, previously transformed into a prison and currently home to the Valencian Library.

## THE VOICES OF THE INTERCULTURAL COMPANIONS

"I participated in the training course because I like what I am seeing and doing. I have met other people and I am discovering a different city. This



project is an opportunity to give a different vision of the reality of the city to all people that are curious to find out.”.

The testimony of Jenny, one of the people that has taken part in the course for intercultural companions, summarises well the motivations and enthusiasm with which women and men from different countries and with different stories of migration behind them have approached Migrantour Valencia.

There are those, like Mamady, who saw in the project first and foremost an opportunity to participate more actively in social life and feel more integrated:

“Being an intercultural companion will help me to integrate further and better in local society. I really like the idea of discovering and recounting the city from another perspective and I think that it may have a future.”

The thoughts of Margarita are already of the moment in which she will be able to share how much she has learned during the course and the creation of the routes for the people she will accompany, especially school children:

“I like the idea of showing Orriols to students and guiding others to get to know the history and culture of the area. I am also a migrant and I think that we all have the right to migrate and I like the wealth that multiculturality give us individually and collectively.”

Certainly, the Migrantour companions are also well aware of the difficult moment Valencia is passing, they live it themselves, and almost all highlight how the project has not only been useful for learning much about the city but is also a concrete hope for finding work and opening up a new road in the immediate future, as for example, Rajanee does:

“I really like living in Valencia, even if things are not easy. I think that the training received in the course may be important for my future. I really like what I am doing and I want to put it to the best use.”



● Visit to the Monastery of Sant Miquel dels Reis, Orriols  
Photo: Associació Perfèries del Mon

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*Migrantour Valencia would not have been possible without the precious support of the Local Coordinator, Tomas Eduard de los Santos, and our intercultural companions: Abdelaziz Stitou, Bessy Ramirez, Cynthia Arheghan, Jenny Palomino, Jhader Riascos, Khadir Mohamed, Lenin Pomari, Mamady Sacko, Margarita Hacha, Marian San Román, Ramzi S. M. Mohtasib, Rayanee Kharel, Rolando Morán, Rosaalba Labaut, and Yubelis Vilches.*

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● African hairdresser's, Lisbon  
Photo: 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

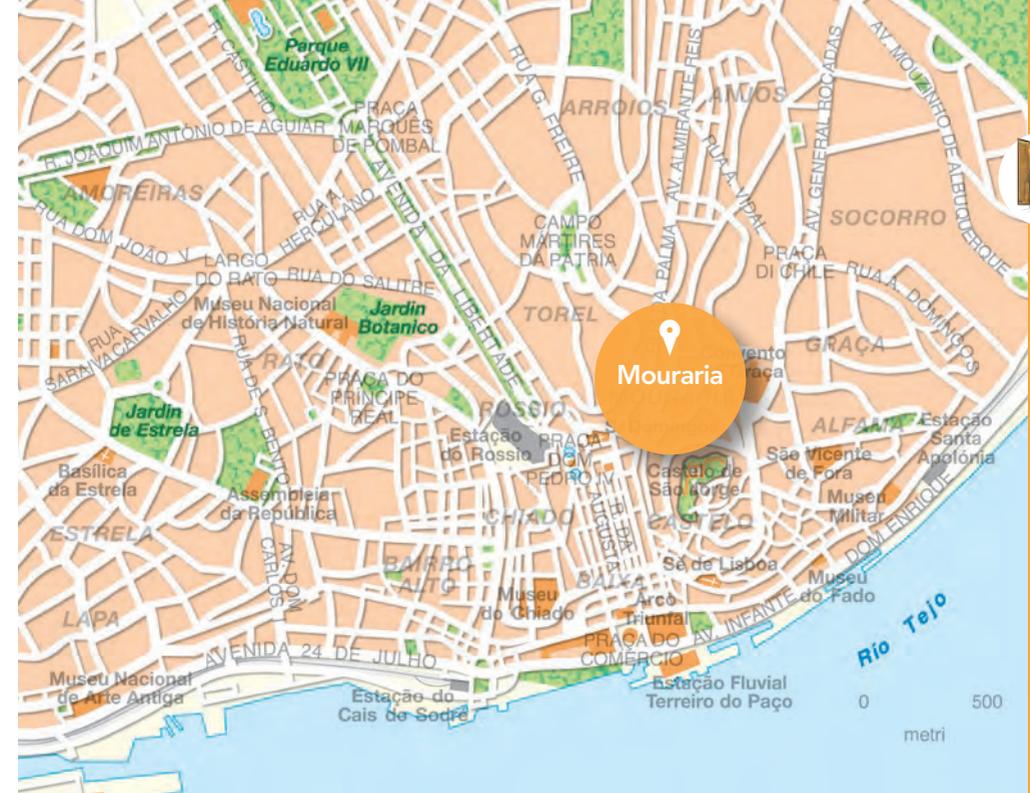
Over 50 nationalities are represented in Mouraria, with a percentage of foreign residents (24% of the total population) well above the average for the city (around 9%) and the nation (less than 4%). The largest groups of migrants are those from Bangladesh, India, China and Brazil, while the African communities 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 has 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, ever 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



Lisbon

#### 1 The first tour

**Start:** São Domingos square

- Mouraria shopping centre
- Rua do Benfornoso



TOUR MAP 1



TOUR MAP 2

#### 2 From Mouraria to the whole world

- Casa Comunitária da Mouraria
- Rua do Capelão
- Martin Moniz square
- Intendente square



VIDEO OF THE LISBON TOURS

of *Nossa Senhora da Saúde* (Our Lady of Health), the oldest and most impressive of the city.

## THE MIGRANTOUR ROUTES

### 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 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 **1** **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

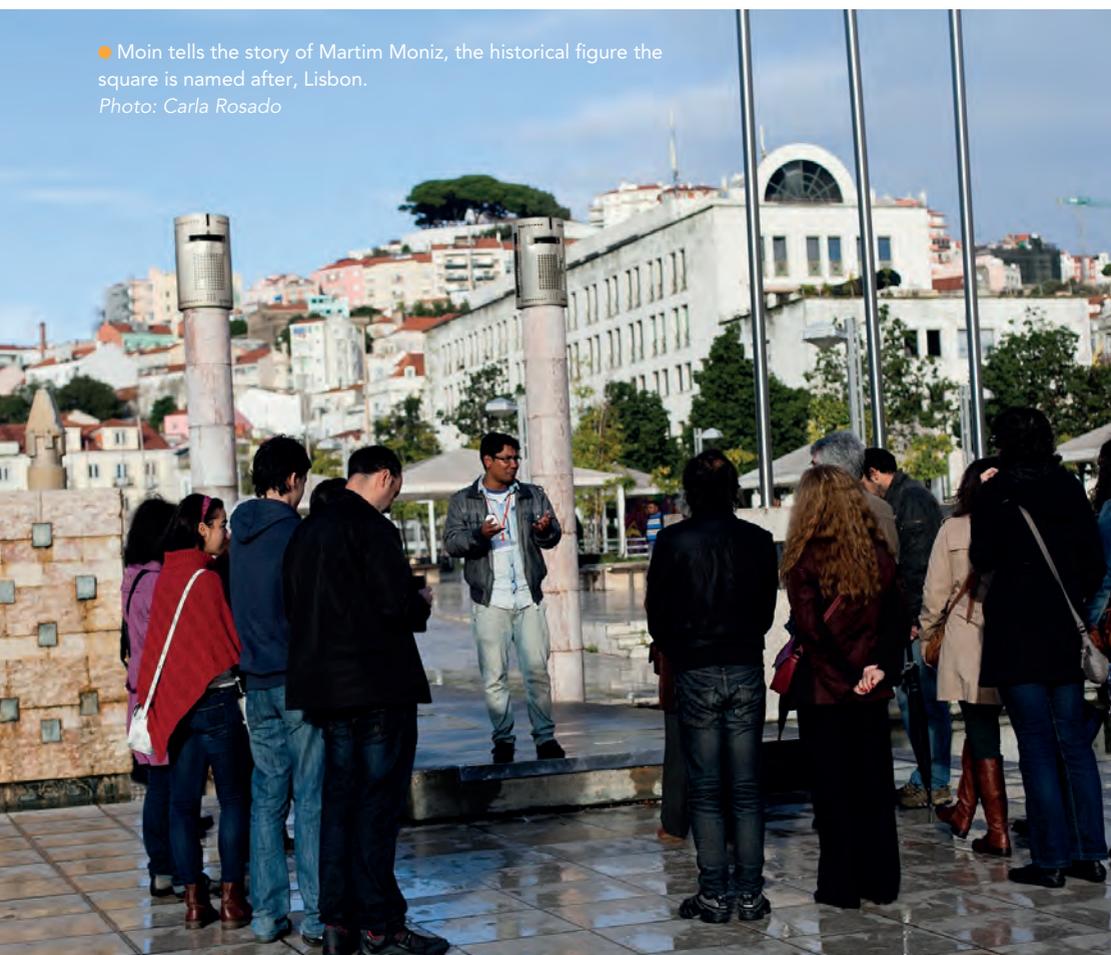
In this walk, visitors will have the opportunity to discover the Mouraria of yesterday and today, stopping by all those spaces where the different migrant communities give their contribution to building the cultural mosaic of the neighbourhood. A mix of *fado*, oriental aromas, Indian, Chinese and Bengali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



● Moin tells the story of Martim Moniz, the historical figure the square is named after, Lisbon.

Photo: Carla Rosado



"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 occupations."

Fatima, instead, is a teacher and descendant of Cape Verdean migrants resident in Portugal for over 40 years:

"I married a Mozambican Muslim of Indian origins that grew up and lived his whole life in Mouraria. That's how I discovered the area! For me, it's a bit like the Tower of Babel, built and rebuilt every day day, despite the diversity of languages and its perfect *disharmony*."

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 Fatima, but also Ronaldo and Abilio (originally from Brazil), Sonya (from Bulgaria), Suzanna (from Poland), Ema (from Angola), Karolyn (from Iran) and all the intercultural companions of Migrantour Lisbon!

● Lumbaka, intercultural companion in Lisbon, showing African products.

Photo: Carla Rosado



*Migrantour Lisbon would not have been possible without the precious support of Local Coordinator, Ana Isabel Castanheira, the Tutor Filipa Bolotinha and our intercultural companions:*

*Kimbukú Lumbala, Moin Ahamend, Ronaldo Azevedo, Abílio Soare, Sonya Laucheva, Karolyn Morovati, Zuzana Szpura, Ema Jamba, Fátima Ramo, Filomena Farinha, Glauciene Melchior, Argentina Malhoa, Antónjo Macedo, Zoltan Baltiz, Anderson, Celso Soare, Jorge Monteiro, Fábio Soares, Anklis Neto, and Adelson Pereira*

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● Hicham, intercultural companion, showing a map of Morocco, the country of origin of Nadia, who has a stall in Varese market.

Photo: Nessuno Escluso

# Conclusions



## THE JOURNEY CONTINUES!

The European project Migrantour comes to a conclusion but the network continues. Having completed the training courses, created new intercultural routes, explored the cities with curiosity and faced with excitement, anxiety, and enthusiasm the first tours with adults and students, the most interesting challenge begins: render the walks sustainable, help them live, grow and develop even after the end of the project co-financed by the European Union, enlarge the Migrantour network to other cities and European countries.

The path is laid: in the nine project cities, the proposition of intercultural urban routes accompanied by citizens of migrant origins will need to become a habitual practice, a part of a cultural offering that combines social activism in support of integration and greater social cohesion among residents, with the pleasure of visiting multicultural areas, in order to fully emerge as a new way of living the city.

At the same time, the Migrantour network will need to offer itself as a source of inspiration and a lodestone for others that want to replicate the project in their area or join and bring with them the experience of similar activities they have already begun independently in their own context. A twin perspective of network enlargement already experienced during the project, thanks to a meeting with four cities that, each with its own timetable and approach, have joined Migrantour to carry out a new journey together.

## Together with Migrantour: Naples, Lyon, Varese and Arezzo

Naples, earlier than any other, took steps to become a Migrantour city, making the objective and methodology of the project its own with great energy and passion. The realisation of the walks was supported by the



Social Cooperative *Casba* ([www.coopcasba.org](http://www.coopcasba.org)), a linguistic-cultural mediators' cooperative active for many years in the area. Fifteen citizens of diverse nationalities (from Senegal, Sri Lanka, Somalia, Ecuador, Gambia, Russia, Peru, Ukraine, Ivory Coast, Mauritania and Georgia) took part in the training course for intercultural companions and worked hard to study the history of migration in the city, learn the skills of accompaniment and engaging public speaking, and contributed first hand to the construction of the routes through participative field research.

Naples, like all world metropolises, is a multi-ethnic city and its identity is a jigsaw of cultures, lifestyles and different points of view that live and share the same territory. Looking only at the last century, for over 30 years migrant communities have added to the “native” population, becoming an integral part of daily life and, day after day, contribute to writing a page in the history of Naples. Getting to know the city through the eyes of its new inhabitants is therefore an unmissable opportunity to write a true account of the city, open new doors and discover wealth and unexpected beauty.

The Senegalese market of Piazza Garibaldi with its typical products, the mosques of the neighbourhood Mercato, the imported Indian stones and Chinese gift shops of Porta Nolana, the first Maghreb fast-food outlets in the city, Somali internet cafés, and Arab pastry shops are just some of the stops on the three routes that the Casba cooperative has developed and that it offers to tourists, citizens, students and the curious under the banner “*Napule è mille culture*” (“Naples is a thousand cultures”). The only thing requested: the desire to immerse yourself with all your senses in the flavours, colours, atmosphere and traditions of the distant worlds that live in the Parthenopean city.

If Naples started on its path starting from an encounter with the Migrantour project, the case of the French city, Lyon, is emblematic instead for meeting Migrantour with its history of experience already in course. The *Réseau DéPart*, that unites a dozen ethical tourism associations in regions belong to CADR (*Collectif des Associations de Développement en Rhône-Alpes*), at the request of the municipality of Lyon had, since 2012, launched a programme of “solidarity” walks through the city. Two hour walks that lead to the discovery of a historical quarter of Lyon, la Guillotière, through meetings and testimonies. La Guillotière, on the left bank of the Rhône, has always been the gateway to the city: a crossroads of exchange, its history is of a continual flux of migrants. After the Italian settlements of the 19th century, arrived Greeks, Armenians and Ashkenazi Jews in the inter-war period, then migrants from the Maghreb during the post-war boom until the 1980s and 1990s, as well as refugees from South East Asia and Sub-Saharan migrants. The objective of the walks is to discover the neighbourhood in all

its richness (social, cultural, economic) by meeting its actors (shopkeepers, artisans, residents, migrants) and thereby overcoming the stereotypes surrounding this sort of area.

Naples and Lyon are two large metropolises, like the rest of the city partners of the project. Nevertheless, intercultural walks can be conceived and realised also in urban contexts of smaller dimensions, in the light of a history of migration that, in Italy, as in other European countries, also regards provincial towns. Different certainly, but just as stimulating, are, for example, the challenges faced in the context of Varese, a provincial capital in Lombardy. Here *Nessuno Escluso Onlus*, born in 1998 in the province of Varese and as active in the field of international development as it is in Italy with projects promoting social inclusion, has put together two tours in collaboration with “*I Fiori per l'integrazione*”, a social support organisation founded by migrants to promote educational courses in active citizenship: one in the historical centre and another near the town of Gallarate. The tours were designed for local school children but also adult audiences, they shed light on the transformation of the city and urban territory, they provide a snapshot of the current state of migration, of places of worship and gathering and focus on the meetings and direct accounts of those living and working in the area who bring their own experience of real life. The Varese route has developed in a very original way, following the emblematic narratives of two migrants arriving in the city in different eras: the start of the 1900s; and the present day. The walks are enthralling for students who translate the years of experience gained by the tour organisers in schools through intercultural workshops dedicated to the theme of migration, into their own reality.

Also in Arezzo, a Tuscan provincial capital, the local schools will be the main beneficiaries of the intercultural routes developed by Oxfam Italy in the central area, from the *Case delle Culture*, up to Saione, a nearby suburb. After an initial phase of study of the area that involved intercultural educators and mediators already active in the territory, several pilot walks for newly arrived foreign citizens hosted by different groups across the city, were carried out. From the Autumn of 2014, a more structure training programme began, according to the criteria of Migrantour, that will result in the creation of walks offered to Tuscan students in the next scholastic year.

### **Beyond Migrantour: New York, Hong Kong and elsewhere**

The European project constituted a valuable opportunity to contact and establish relationships with initiatives in urban tourism outside Europe, linked to the theme of migration, and with which the Migrantour network will be

able to consolidate an exchange of best practice in the immediate future. There are some very interesting examples at the international level, and in these final reflections we would like to concentrate on two in particular: New York and Hong Kong.

In New York, the work of the *Tenement Museum*, dedicated to migration in the Lower East Side of Manhattan and housed inside an 1863 tenement block that for decades was home to 7,000 people of migrant origin, is of great significance. The museum exhibits, displayed in rooms which for a long time were inhabited by Italian, Irish, and Polish families, show the personal stories and daily living spaces of migrants that arrived in the city between the 19th and 20th centuries. The museum visits can be coupled with walking tours in the neighbourhood surrounding the museum: taking place several times a day, every day that the museum is open, they last around two hours and explore different routes dedicated to the themes of work and commerce, places of meeting, study and prayer, food and so on.

In Hong Kong, and more specifically in the Kowloon area, we find a project even more similar to Migrantour in its objectives and approach: the African Community has launched a series of intercultural visits dedicated to the area and especially *Chungking Mansions*, a huge 17 floor block where 4,000 people from over 100 nationalities live and work. Here, migrants and refugees of African origin, after having completed a series of training sessions accompany citizens and especially classes of Chinese students belonging to schools involved in projects aimed at dismantling the prejudices of young people towards African migrants.

Considering the common elements, the Migrantour networks can develop synergies with these and other initiatives, creating connections within and outside the European area so as 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.