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Rome: A City of Immigrants from Antiquity to the Present

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The most distant past

In the *Aeneid*, the city was founded by the descendants of a "refugee" from the Trojan war. Beyond this legend, Rome was born from the encounter between different people. The Tiberina island ensures a ford between the two shores and protects the landing place of those who descend or go up the river. On that bend of the Tiber there were multiple axes of exchange: the salt route and the cattle route, maritime and river traffic. The encounters that inspired the legend therefore reflect real facts and at the same time the elements of the legend reveal to us how that meeting between different people has not always been peaceful: Aeneas kills Turn to marry Lavinia; Romulus kills Remus; the twinning with the Sabines is preceded by a violent conflict; the Etruscan kings are deposed with a revolt and their people are assimilated by force

<http://www.nauticareport.it/dettnews.php?idx=6&pg=4354>





Ancient Rome: a city of immigrants

Roman history is a history of migration and clashes, but it is not easy to propose a modern reading of it. However, it would be worth a try, if it is true that 75% of the city's inhabitants were not born there. The philosopher Lucio Anneo Seneca, born in Cordova from a family of Roman emigrants, writes in the dialogue *Ad Helviam matrem de consolatione* (42-43 CE) that people went to Rome for multiple reasons: ambition, desire for a public assignment, diplomatic duties, search for carnal pleasures, desire to study, desire to attend shows, friendship, search for more possibilities to express one's talent. In this regard, notes the philosopher, some come to sell their beauty and others to sell their eloquence. We cannot control how many immigrants actually were in Seneca's Rome, but we can take a shortcut and study the non-Roman gods and places of worship of the ancient city. In fact, immigrant communities tend to reside around them and therefore in this, as in other eras, they are an important marker of immigrant presences



Collana Alle origini dell'Occidente

**L'IMMIGRAZIONE
NELL'ANTICA ROMA:
UNA QUESTIONE
ATTUALE**

di Giuseppe Valditara





Roman and Foreign Gods

The pantheon of Roman deities is similar to that of the Greeks and Etruscans and this has facilitated the importation of other traditions. The solar divinity of the II-III century CE, *Sol invictus*, takes up, for example, an older local cult, but also those of Elio (Greek), El-Gabal (Syrian) and Mitra (Persian). In imperial Rome, most foreign cults are imported: think of the remains of the Temple of Serapis on the Quirinale, of the Mitreo under S. Clemente, of the Syriac sanctuary at Villa Sciarra. Also in the city we find synagogues and Jewish catacombs. This presence is already attested in Cicero's orations, therefore in the I century BCE, while the subsequent Christian community buds from the consolidated Jewish community. Relationships do not always remain peaceful: the expulsion of Jews from Rome is asked several times, because they do not believe in the deification of emperors, and the same happens for Christians, who at the beginning were considered a particular Jewish sect. However religious groups survived persecutions. Thus Christianity is recognized by Constantine and built the first churches in the light of the sun (S. Giovanni, S. Pietro, S. Costanza), surrounding the city even before conquering it

The emperor Commodus (180-192 CE) depicted as Hercules. The Roman Hercules syncretizes an Italic demigod and Greek (Heracles) and Phoenician (Melquart) figures



Sanctuary at Villa Sciarra



Temple of Serapis (Quirinal Hill)





Migration control

Cohabitation was not always peaceful. Persecutions of particular groups were also linked to the more general control of immigrants. Irregular immigrants or those considered illegal have been expelled since the Republican age and specific laws were promoted for this purpose in 95 and 65 BCE. The expulsion was also imposed on itinerant groups and professions: actors under Tiberius and pantomimes under Nero, but also astrologers and philosophers under Nero and under Domitian. In addition, Suetonius recalls in the *Life of Augustus*, that the first emperor moved away pilgrims, gladiators and slaves in 6 BCE. Finally in 384 CE those who do not lived there were expelled from Rome, provoking protests from the Christian Church which feared for pilgrims. On this date, moreover, we entered a phase of repression of begging and banditry (Constitution of the emperor Graziano of 382), often confused with simple mobility. In this context, migrations within the Peninsula drop dramatically, even because of the following so-called barbarian invasions

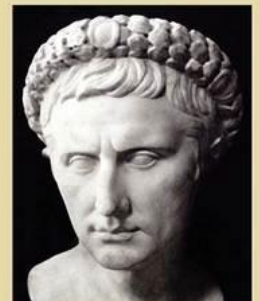
*Processes of
Integration
and Identity
Formation
in the Roman
Republic*

Edited by
ST. ROSELAAR

BRILL

THE LIVES OF THE
TWELVE CAESARS

AUGUSTUS



G. Suetonius Tranquillus



New arrivals

In the fifth century CE, Rome was in crisis. In 402 the capital was moved to Ravenna and Rome, abandoned by the army, was devastated by Visigoths in 410 and by Vandals in 455 and 470. In the sixth century it became the battlefield of the Greek-Gothic war (535-553) and during a siege it suffered the cutting of the aqueducts. The thirsty city dizzily loosed population: Imperial Rome had 1 million inhabitants, that of the fifth century 400,000 and that at the end of the Gothic-Byzantine conflict 40,000. Of these many were not Romans. For some time the barbarians had lived in the city and to these added refugees from wars and invasions, as well as invaders and Byzantines. The latter settled permanently in the seventh century, forming a community of merchants, sailors and soldiers, which gave the name of "Ripa graeca" (Greek bank) to the port area and for which specific churches were built: S. Anastasia, S. Giorgio in Velabro, S. Teodoro, Ss. Cosma and Damiano, S. Maria in Cosmedin. However, the "Byzantinization" of the city did not last long. At the end of the eighth century, the popes now have control of Rome and transform it into the sacred place of Christianity. In front of the "Ripa graeca" stood the "Ripa Latina", where pilgrims landed to visit the tombs of the apostles



S. Agata dei Goti
founded by general
Ricimer in the 5th
century (near today's
Via Nazionale)



S. Maria in Schola
Graeca, today in
Cosmedin



The «Borghi»

“Religious tourism” changed the face of the city or rather relaunched it and at the same time populated it with new groups. Places of hospitality were organized for pilgrims and some of these were set up on a “national” basis. Between 724 and 726 Ina, king of Wessex, founded the Saxon school in the vicinity of S. Pietro, soon imitated by other groups: Friesians, Franks, Lombards, Alamanni, Burgundians, Bavarians. These *Scholae peregrinorum* were typically a complex of buildings, which included a church, a hospice, a hotel and sometimes a hospital and a cemetery. The area of the Saxon school was called Burg and the whole new center took the name of Borgo, when the complex around the Vatican became a city within the city, The Vatican area identified by the *Scholae* just mentioned also continued to host foreign institutions: so around 1000 the church of S. Stefano Minore housed the school of the Hungarians, later the Ethiopians and the Armenians built their churches around St. Peter



S. Michele e Magno (of the Friesians)



The hospital and the church of S. Spirito in Sassia (i.e. of the Saxons)



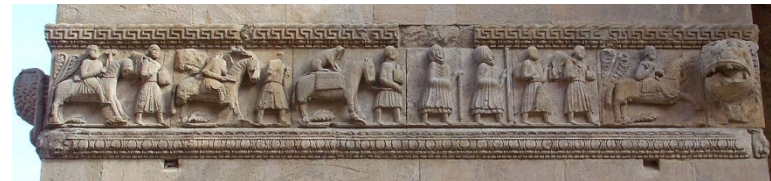
The Middle Ages

During the Middle Ages Rome remained a city visited by many foreigners and the pilgrimage continued to be an economic driving force, which reached its zenith with the first Holy Year of 1300. The jubilee phenomenon then became an aspect of increasing mobility, which united religious traits, tourism and commerce, and which contributed to the maintenance or reconstruction of the ancient Roman road system. However, new foreign communities did not arise from this mobility, even if during the pontificate of Boniface VIII we find traces of a notable French, English, Scottish, Spanish and German presence in the Curia. Furthermore, the notary archives attest that many foreigners bought and lived in Roman houses, because they stayed in the city for a long time



Boniface VIII inaugurates the first Jubilee in the year 1300 (Giotto)

Pilgrims to Rome - Duomo di Fidenza, late 12th century





The Fourteenth Century

The length of the journey to Rome explains why visitors tended to stop. However, the only truly distinct sedentary group was the Jewish, at that time mostly autochthonous. The Jews of medieval Rome descended from those of ancient Rome and initially maintained their geographical position in the Trastevere area. Towards 1000 AD they began to move to the Tiber island and then to cross the river, occupying the area in which they were restricted to the mid-sixteenth century, the so-called Ghetto. The pressure on the Jewish community strengthened in the fourteenth century (tax increase from 1310), while the city became depopulated for the departure of the Papal Curia (Avignon exile 1309-1377). The return of the Curia was accompanied by urban restocking and a more accentuated foreign presence, testified by the birth of new structures in the area surrounding Campo dei Fiori. The home of the Swedish saint Brigida, in Rome from 1349 to 1373, later hosted a church and a hospital for her compatriots. In 1354 Jacoba Fernandes of Barcelona bought a small house to found a hospital for the Catalans, imitated by Majorcan Margherita Pauli in 1363. The two hospitals with their chapels and brotherhoods became centers of aggregation for the Catalans and Valensians, an important group to which two popes belonged in the second half of the fifteenth century: Calistus III and Alexander VI



S. Brigida -
Piazza Farnese

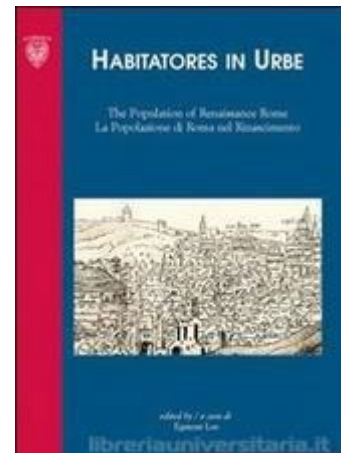


S. Maria di
Monserrato



The Fifteenth and Sixteenth Centuries

Between the last two decades of the fourteenth century and the beginning of the sixteenth century, the city doubled its population due to the settlement of immigrants. Some fifteenth-century chroniclers protested violently because the city in their opinion had become "a city of foreigners". Clearly this is an exaggeration, however the *Descriptio Urbis* of 1527, the first Roman "census", suggests that the Romans amounted to 68% of the population and immigrants to almost a third of the total population. Most of the new arrivals came from the other States of the Italian Peninsula, but the non-Italian component made up about 7.3% of the total. The so-called ultramontanes lived in the city and mixed with it and with the other groups. A source of 1517, the *Descriptio Parochie S. Trifonis* shows how French and Spanish coexisted in via della Scrofa, exercising curial professions, manual trades (bakers, shoemakers, saddlers) and, in the case of women, even prostitution. In this regard, the Spaniard Francisco Delicado draws the picture of the city from the perspective of a prostitute in *La Lozana Andalus* (1528)



**Francisco
Delicado**
**La lozana
andaluza**





The «Curia» is back

The increase in immigration was due to the return of the popes and the consequent revitalization of the urban economy: the Curia in Rome urged traffic and attracted pilgrims. Sometimes the same pilgrimage facilitated the birth of foreign nuclei and reception structures. Furthermore, non-Romans, especially from other Peninsular States, worked for the papal court and for the courts of cardinals. Their commitment was not limited to trade or tourism: many humanists active in Rome in the fifteenth century were foreigners, and joined them artists, architects and skilled craftsmen, sometimes from very far away. In addition, foreign copyists, especially from German areas or the Netherlands, operated in Rome and paved the way for the first printers, generally from the same areas. In the same period, the Roman courts offered refuge to the victims of Islamic advancement: Byzantines, Levantines, Greeks and Croats. Finally, it should be remembered that some regions, for example Corsica, ensured servants, craftsmen and soldiers: in this case we are faced with a continuous presence that creates its own settlement between the Tiber island and Trastevere

Near the port of Ripetta resided in the fifteenth century Illyrian and Croat refugees who obtained in 1453 to establish their Congregation of S. Girolamo degli Schiavoni with hospice, hospital and church





The «Germans»

As for people coming across the Alps, we can see how the flows to Rome involved bankers, merchants, artisans, bakers and taverns. This mechanism was self-strengthening, because the presence of a clientele belonging to a specific nation stimulated the arrival of those interested in serving it. In the late fifteenth century we find non-Roman hosts and hoteliers specialized in serving travelers from their respective countries. In some cases, this attraction of service providers was not limited to catering alone. The activity of bankers and prosecutors following the German bishops attracted merchants, artisans, bakers and unskilled workers from Germanic-speaking countries (Germany and Austria, but also Holland, Flanders and Switzerland) and the formation of a real community made the work of notaries from emigration regions necessary. In some professions there were so many Germans that they formed their own brotherhood: this was the case of German bakers, shoemakers and tailors. Sometimes these confraternities had their own churches, so the German bakers met in S. Elisabetta and not in S. Maria dell'Anima

S. Maria dell'Anima was rebuilt in the early sixteenth century where the chapel of the hospice for Germanic pilgrims once stood. The original hospice was founded in the mid-fourteenth century and rebuilt in 1410





National churches

In the fifteenth century, the inflow of immigrants, who remained for long time or even forever and served as support for pilgrims and diplomats from their Country, led to the foundation of further confraternities and hospices. It also stimulated the creation of national churches, a phenomenon that had its roots in previous centuries, but which now had a new impulse: S. Antonio dei Portoghesi; S. Ivo dei Bretoni; S. Giacomo degli Spagnoli; S. Giuliano of the Flemings. These buildings continued in the sixteenth century: S. Luigi dei Francesi; St. Andrew of the Scots. The concept of «nationes» hides multiple and changing identities during this period: immigrants belonging to the group of new Christians, that is, to Portuguese Jews who opted for Christianization instead of exile at the end of the fifteenth century, believed to be a group distinct from the Portuguese for at least two generations

From above:
S. Antonio
S. Giacomo
S. Luigi
S. Andrea





Italian national churches

We must not forget the many Italian national churches: Savoyard-Piedmontese (SS. Sudario), Milanese (S. Carlo al Corso), Venetian (S. Marco), Genoese (S. Giovanni Battista), Florentine (S. Giovanni, S. Orsola della Pietà and S. Giovanni Decollato), Senese (S. Caterina da Siena), Neapolitan (S. Spirito) and Sicilian (S. Maria d'Odigitria). Specific brotherhoods that grouped immigrants were generally linked to these, but we also had brotherhoods without a national church, such as that of the Brescians. It should be noted that the regional groups of the Papal States maintained their own identifiability thanks to their buildings: the Bolognese (SS. Giovanni Evangelista and Petronio), the Norcini (SS. Benedetto and Scolastica) and the Marches (S. Salvatore in Lauro). In addition, the Piceni (S. Casa di Loreto) and the Camerinesi (SS. Venanzio and Arisulto) had brotherhoods separate from the more general one of all the Marches



From above the churches dei fiorentini, dei bergamaschi e dei bolognesi



Multiple identities: the French

In the Middle Ages, the French in Rome had 3 churches in the Regola district (around Campo dei Fiori): in 1478 Sixtus IV brought them together in the area where S. Luigi dei Francesi will rise. Until the Council of Trento, this parish housed the brotherhood of the same name, which also ran a hospital. Leo X, however, erected the church and brotherhood of S. Ivo dei Bretoni (1513). In addition, in 1473 Sixtus IV entrusted S. Maria della Purificazione to the Confraternity of the Four Nations or the Transalpine, which brought together French, Burgundians, Lorrainers and Savoyards. However, the Lorrainers have a chapel and a brotherhood in old S. Luigi, as well as in the reconstructed S. Luigi dei Francesi (1587). In the following century they moved to S. Nicola in Agone, renamed S. Nicola dei Lorenesi (1632), but in 1766 the annexation of Lorraine to France brought them back to French orbit. Finally, the Burgundians, who have lived between today's Via del Corso and Piazza di Spagna since the Middle Ages, separated from the French when (1477) part of the region entered the Habsburg empire. Since then, they met in Piazza S. Silvestro, where in the seventeenth century they got the largest church of S. Claudio, which housed their brotherhood and their hospital



From above: S. Ivo, S. Nicola and S. Claudio



Marginalized minorities

Foreign presence in Rome settled at the end of the Middle Ages and led to a better cohabitation. However, a certain mistrust persisted, largely linked to the religious problem, but also with clear social implications. In Rome, for example, the fear of vagabonds and beggars pushed people to be wary of pilgrims, so much so that they were obliged to be recognized by their brotherhood (Trinità dei Pellegrini). These fears have increased since the arrival of the gypsies, so much so that the first of them is attested in roman documents on the occasion of his hanging for theft. Since then, calls and trials followed against nomads invited on several occasions to abandon the city, where instead they settled in the Monti district. Sometimes the presence of this group intertwined with that of Muslim slaves who converted to Catholicism, or of "moriscos", that is, the former Spanish Muslims. In the parish of S. Maria del Popolo the latter were grouped into 157 families in 1615-1619, but in the following years they dropped rapidly. Speaking of Muslims, in 1543 Paul III established the College of Neophytes at the Capitol, which should host one third of converts from Islam and two thirds of those from Judaism. The Jewish community had in fact grown, attracting German, French and Spanish co-religionists. At the end of the century, immigration reared up, because the Roman community welcomed Jews expelled from the Iberian peninsula and southern Italy, from Provence and Tripoli.

[1] Michel de Montaigne, *Viaggio in Italia*, Roma-Bari, Laterza, 1991, p. 11.

[2] Irene Fosi, *Convertire lo straniero. Forestieri e inquisizione a Roma in età moderna*, Roma: Viella, 2011.



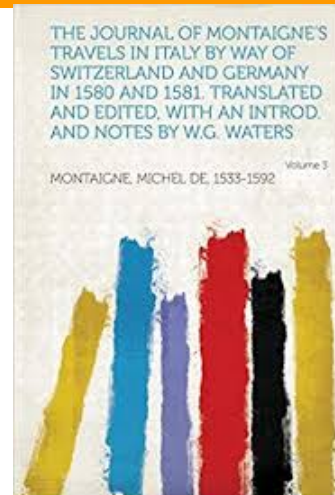
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A squeeze on immigrants

The various immigrant communities during the Renaissance made up the mosaic that struck the philosopher Michel de Montaigne, in Rome in 1580. He considered the city the most cosmopolitan in the world, because it was made up of foreigners who lived there as if it were their home. The philosopher's vision is a little too rosy. In fact, in those years the counter-reformist tightening began and the authorities feared that foreigners could be the agents of "heretical" infection. Starting from the second half of the sixteenth century increased controls on who did not seem to have solid reasons to be in the city. Furthermore, the *Contra Haereticos constitution* (1622) obliged inquisitors to investigate work on who arrived and why he had come. From the documentation of the Holy Office, it is clear that these controls still left a margin of freedom, provided that the suspect had someone who guaranteed for him and belonged to a solid and recognized community. The needs of commerce and tourism pushed the authorities, even the ecclesiastical ones, to turn a blind eye to the faith of merchants and diplomats. To this were added special cases of derogation. Some Protestants belonged to the Stuart clan, still pretending to the thrones of England and Scotland, but now exiled to Italy. Not only were they tolerated out of respect for their sponsors, one of whom became a cardinal, but they gained significant privileges

Henry Benedict Stuart (Rome 1725-1807) was a cardinal and pretender to the British throne



Stuart monument in St. Peter (Canova, 1819)





Colleges for foreigners

The struggle against the "Protestant heresy" and against the Turks pushed the popes to found colleges for the formation of the missionary clergy. In 1552 the Germanic College of Rome was opened for all the "Nordics", including the Flemish ones. In 1565 it hosted German and Italian students, as well as Poles, English, Scots, Spaniards, French, Flemish, Swiss and Armenians. Over time, it addressed itself only to the subjects of the Habsburg Empire and took the name of Germanic-Hungarian College. Alongside the colleges there were hospices for those who come from afar and sometimes even churches, which became the center of small compact groups, as the toponym "via dei Greci" still testifies today. Since 1627 the College of Propaganda Fide had been taking care of all the mission lands and had a varied student population: in the second half of the seventeenth century, 42 Dutch, 5 Belgians, 9 Alsatians, 29 Germans, 5 Austrians, 6 Bohemians, 4 Swedes, 4 Danes, 16 non-Italian-speaking Swiss and 11 Italian speakers, 37 Dalmatians, 14 Albanians, 33 Greeks, 5 Poles, 4 Hungarians, 1 Croatian, 6 Serbs, 2 Wallachians, 3 Transylvanians, 7 Bulgarians, 3 Moldovans, 4 Russians, 2 Lithuanians, 47 Armenians, 15 Jacobite Syrians, 3 Chaldeans and 4 Melkites, 8 Persians, 15 Indians from the Portuguese colonies, 2 Bengali and 2 Siamese, 1 Coptic Egyptian and 10 Ethiopians, 2 Angolans and 3 Congolese, 1 from New Granada



Germanic-Hungarian College

In 1576 a Greek College was created; in 1584, the Armenian and Maronite ones; in 1600, the Scottish College was founded; in 1628 the Irish College

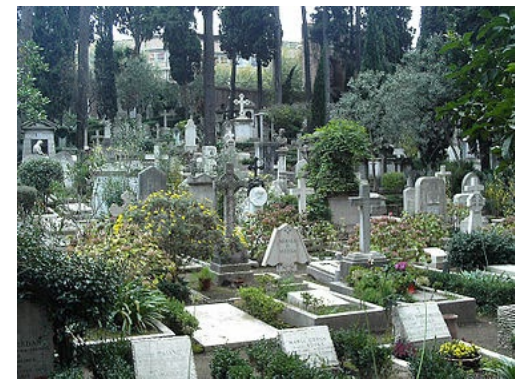
Propaganda Fide





Between 17th and 18th Century

Rome, however, did not only host Catholics and this entailed new measures, not always and not only repressive. In 1671 an English plea arrived in Rome so that "non-Catholic Christians" would not be buried "in the infamous place of Muro-torto in the midst of the corpses of public prostitutes, but in a decent place". The Inquisition stated that proceeding were to be on a case-by-case basis, but the already mentioned arrival of the Stuarts pushed to allow the burials of Protestants, first English and then from other countries next to the Pyramid of Testaccio. In the eighteenth century the struggle against Protestant merchants and travelers ended substantially and their particular status was recognized. In the meantime, attempts to convert travelers who have embarked on the Grand Tour had not borne much fruit, and Rome accepted to live with the Protestants. This progressive acceptance is confirmed by the burial at the Pyramid of Cestius in 1732 by Sir William Ellis, treasurer of the already mentioned court in exile of James III Stuart. The report of Ellis' funeral shows us how the Testaccio field was becoming an official cemetery and funerals were even celebrated there according to the ritual of the Anglican Church





The 19th Century

In the nineteenth century, the British presence was taken for granted, so much so that the area around the Spanish Steps was called the "ghetto of the English". Tourism, culture and commerce were mixed and visitors were transformed into brokers who sold works of Roman art or simple copies in Europe. The city thus became part of a commercial and tourist route that allowed it to survive, even when the Papal States were under threat. In this context, the British presence (and soon also the American) was vital and enjoyed further privileges. In 1816 an Anglican chaplaincy was inaugurated in via del Babuino, in the place where after the Anglican church of Ognissanti was erected. Rome thus opened up to Protestant cults. The German Evangelical community even managed to celebrate in Rome, albeit in private form, the third centenary of the posting of Luther's 95 theses (1817). Two years later, the Lutheran community had a semi-official chaplain, hosted first at the private home of the Prussian plenipotentiary minister and then at the Prussian embassy. A few decades later, the Americans gathered in a chapel under the aegis of their consulate and the American business appointee asked for customs privileges for the chaplain in 1850. The cardinal secretary of state protested, but not so much because of the presence of a Protestant pastor, but because the privileges of a diplomat were asked for him

From left: Keats Memorial, All Saints, Babington, and the Tomb of Keats





After 1870

In the Italian census of 1871 a specific volume is dedicated to foreigners. There are 60,024 foreign residents throughout the Kingdom, of which 3,761 in Rome. In the following years their presence stands out thanks to the foundation of new Catholic and Protestant churches. On the latter side, in 1871 Scottish and American Presbyterians used a building near Porta Flaminia and in 1885 built St. Andrews's in via XX Settembre. Between 1872 and 1876 the American episcopal church of S. Paolo within the walls (via Nazionale) was designed, followed by the Anglican church (1882-1887) in via del Babuino, already mentioned, by the Methodist church opened in Ponte S. Angelo in 1877 and intended for the Italian and English-speaking faithful, finally by the Evangelical Baptist church inaugurated in via del Teatro Valle in 1878. The Waldensian temples are therefore built in via Quattro Novembre (1883) and in Piazza Cavour (1911-1914), which also officiate for foreigners. Finally, a Lutheran Evangelical church is built in via Sicilia (1910-1922). The city also houses a Greek-Russian Orthodox church, created by the tsars inside the embassy in via del Corso in 1823, migrated from 1828 to Palazzo Odescalchi, from 1836 to Palazzo Doria Pamphili in Piazza Navona, from 1845 to Palazzo Giustiniani and from 1901 to 1932 in Piazza Cavour. The archives of some of these institutions allow us to see how not only foreigners of a certain level arrive in Rome: the documents of the *Deutschen evangelischen Gemeinde* reveal the peregrinations of workers looking for employment and vagabonds between the late nineteenth and early twentieth centuries



From above: St. Paul within the Walls; Methodist Church at Ponte S. Angelo; St. Andrew's



New Catholic churches for immigrants

New churches were not just for Protestants. The popes showed great attention for the faithful from all over the world and Leo XIII resumed the foundation of Colleges: the Pontifical Armenian College (1883), the Pio Latin American College (1888), the Canadian College (1888) and the Collegio S. Patrizio in via Piemonte (1892). In addition, previously closed institutes were revitalized: in 1901 the Pontifical Croatian College of St. Jerome resumed the work of its predecessor. Furthermore, S. Isidoro in via degli Artisti became the Irish national church in 1908. At the same time, religious orders and congregations opened houses in Rome: for example, the Irish College of Isidoro belonged to the Irish Province of the Order of Friars Minor.



From above:
College & Church of S. Isidoro;
Canadian College;
St. Patrick College



Fascist Rome and after

We don't know much about immigrants in Umbertine Rome, while we have more information for the fascist one. In the central state archives, the series "Foreigners and foreign Jews" started by the Directorate General of Public Security in 1930 recorded immigrants (but sometimes also citizens) of Jewish origin. This series recorded also the situation during the war. In a report, police forces wondered what to do with citizens of enemy states in 1944 and listed: 300 British subjects (mainly Maltese, Egyptians and Indians) mostly religious, 150 Americans (many children of ancient emigrants), 385 Poles (many religious) and finally about 200 Greeks.

In the post-war period. Rome attracted hundreds of thousands of refugees, not only Italians. This pressure continued until the following decade: to the foreigners blocked in Italy by the war added the Austro-Germans fleeing from destroyed homelands, the collaborationists in particular French and Central-Eastern Europe fearful of the vendettas of their compatriots, the exiles from the countries incorporated in the Iron Curtain, the citizens of German origin expelled from the East and finally the Magyar diaspora of 1956

The docufilm *Profughi a Cinecittà* (Marco Besozzi, 2012) tells about the transformation undergone by the Roman Hollywood in 1943-1950. After having been a nazi concentration camp in 1943, Cinecittà was requisitioned by the Allied Control Commission to guarantee the housing of thousands of refugees (trailer at <https://www.youtube.com/watch?v=1atYWn31u3o>)





The Catholic Church, the refugees and the immigrants

The Catholic Church assisted refugees in Rome. At first these were entrusted to the national sections of the Pontifical Assistance Commission, then they were supported by individual parishes and colleges. Institutions founded between the two wars for the fight against communism, such as the Russicum, were regaining importance. In this context which lasted until 1989 and was destined to see some strong moments, such as that of the arrival of the Poles in Rome in the 1980s, the national churches regained prestige, as the Polish one in via delle Botteghe oscure. In the second half of the century, places of worship for non-Italian Catholics generally increased in numbers. We have the English national church in S. Silvestro in Capite, the Canadian one in SS. Canadian martyrs, the American in S. Susanna. The Irish had four places of worship: the aforementioned S. Patrizio and S. Isidoro, plus S. Agata del Goti and S. Clemente. We must not forget the national churches of the countries oppressed by communism: the Romanians (S. Salvatore in Piazza delle Coppelle), the Hungarians (S. Stefano Rotondo al Celio and S. Teresa d'Avila in Corso d'Italia), the Russians (S. Antonio Abate all'Esquilino), the Ukrainians (SS. Sergio and Bacco in Madonna dei Monti, S. Sofia in via Boccea and S. Giosafat al Gianicolo) and the Albanians (All Saints on the Appia Nuova and San Gregorio VII for the Albanian)



Pontificium Collegium Russicum
(founded in 1929)



Protestant churches

There was also an increase in non-Catholic sacred buildings. North Americans had new Baptist (viale Ionio and piazza S. Lorenzo in Lucina) and Methodist churches (via Firenze). The Quakers meet in their temple in via Balbo, while an international Protestant community meets in via Chiovenda and another in S. Paolo within the walls. At the same time the Swedish Lutherans maintain their chapel of S. Brigida in Piazza Farnese and the Germans the evangelical Lutheran church in via Sicilia. Finally, the Greek Orthodox Church has its headquarters in via Sardegna and the Russian Orthodox the church in via Palestro. These are, however, meeting places for Euro-American immigration which is certainly important. Americans have long been the first non-European group, but they are not the only ones to come from other continents



The Evangelical Lutheran Church at via Sicilia, founded in 1922

Rome, the Church of Jesus Christ of Latter-Day Saints, founded in 2019





Students, exiles and the others

On June 1, 1964, the Bulletin *Selezione Centro Studi Emigrazione* recounted the Second National Congress of Foreign Students in Italy, promoted in Rome on March 22-24, 1964 by UCSEI (Central Office for Foreign Students in Italy, founded in 1962 by Don Musaragno). The editor of the article pointed out that the students were very numerous and came from outside Europe (the Arab world or various African-Asian countries).

In the same decade, arrived many Latin American exiles and they increased after the coup d'état in Chile in 1973. At the same time African exiles went to Rome, especially from the Horn of Africa. The well-known writer Igiaba Scego was born in Rome in 1974, after her parents' escape from Somalia.

Meanwhile, the first immigrant workers arrived. In the decade 1970-1980 we have the appearance of Filipino and Cape Verdean domestic workers.





The 1970s

On April 4, 1971, the bulletin *Servizio Migranti* (Migrant Service) dedicated a number to "What if Italy were an immigration country?". The opening editorial recalls "the American, German and French colonies, which are mainly composed of professionals, traders and technicians", the groups of refugees (the Italians from Venezia Giulia, East Africa, Tunisia and Algeria, finally from Libya), the students. According to the bulletin, in the years 1958-1969 38,301 foreign workers arrived with a constant increase. In 1969, 35,181 young foreigners studied in Italy, when in 1962-63 there were just 8,067. Most of them, i.e. 16,800, were Europeans, but there were also 4,846 Americans studying mainly in medicine. The bulletin asks how much has been done from the religious point of view and confesses that very little has been done. However, it does list many activities: A) The foundation of national missions: Polish (via delle Botteghe oscure), Portuguese (v. Banco di S. Spirito), Slovenian (Vatican City), Albanian (v. S. Eustachio), Hungarian (via del Casaletto), Croatian (via Crescenzo 43), Lithuanian (v. Casalmonferrato), Czech (via della Concordia); B) the organization of national churches, some of the Eastern rite (Abyssinians in S. Stefano in Vatican City, Armenians in S. Biagio della Pagnotta, Illyrians in S. Girolamo degli Schiavoni, Romanians in S. Salvatore delle Coppelle, Russians in S. Antonio Abate all 'Esquilino, Syro-Antiochens to SM in Campo Marzio, Ukrainians to S. Sofia, via di Boccea 478), others of the Latin rite. Among the latter are the churches for Argentinians (SM Addolorata a v.le Regina Margherita 81), Belgians (S. Giuliano), French (S. Luigi), Germans (SM dell'Anima), British (S. Silvestro in Capite), Irish (S. Isidoro in Capo le Case), Lithuanians (S. Casimiro), Mexicans (NS of Guadalupe, via Aurelia 675), Polish (S. Stanislao), Portuguese (S. Antonio in Campo Marzio), Spanish (S. Maria in Monserrato), and Americans (S. Susanna at the Baths of Diocletian)



At the end of the 1970s

In January-February 1978, the Scalabrinian father Giovanni Graziano Tassello, published "Italy as an immigration country" in the bulletin *Dossier Europa Emigrazione*. It brings together the data offered by the economist Paolo Sylos Labini on the newspaper *Corriere della Sera* on 19 January 1978 comparing those of the Ministry of Labor (120,000 illegal immigrants in Italy) and *L'Osservatore Romano* (500,000 illegal immigrants). Tassello notes that perhaps it was better to start from the data, without aiming only to quantify the presence of illegal immigrants. If we start from what we have, he continues, we note that according to the Ministry of the Interior, there have been 50,000 foreign immigrants residing in Rome for over 3 months: among them 12,000 students, 10,000 religious, 7,000 private employees, 400 domestic collaborators, over 600 journalists, 600 workers, 500 freelancers, 500 traders, over 300 artists

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The 1980s and 19990s

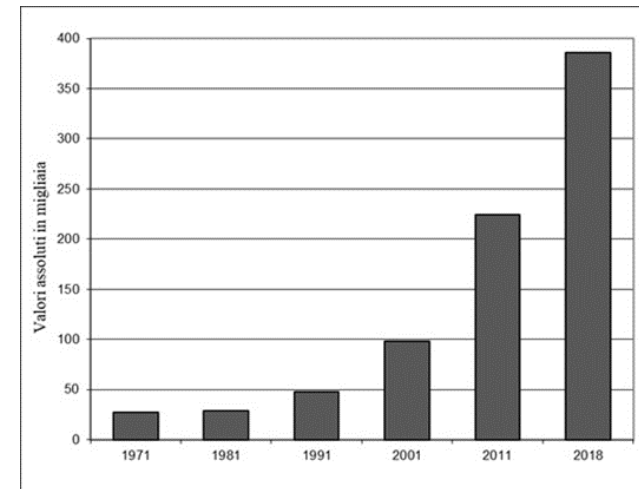
In the 1980s the immigrants in Rome were a limited number of people who did not encounter particular integration difficulties, also due to their role in the host society. In fact, 60% of them came from advanced development countries and were often placed in prestigious professional positions, married to Italians, clergymen or students. It is in the period 1991-2001 that the entrances begin to assume a conspicuous importance and the foreign residents go from 50.000 to 100.000 units. Now their work stratification is more complex, because next to the high positions we have those who arrive to occupy the less sought-after occupational segments, that is, low-skilled and low-paid and poorly guaranteed professions



Demographic evolution

Throughout the last quarter of the twentieth century Rome lost inhabitants to the advantage of the province and the region. In the new century, however, the growth in immigration allows it to regain inhabitants. The peak of this growth was reached in 2018, when the immigrant population from abroad reaches 13% of the total. The foreign population residing in Rome is mainly composed of people of working age between 25 and 50 years of age. Young adults are particularly numerous, just think that over a quarter of the residents in the capital between 30 and 40 are of foreign citizenship. Although the migratory phenomenon in Italy is no longer a novelty, most foreigners have arrived in our country relatively recently and their average age is significantly lower than that of the Italians.

In contrast to what was reported up to 1981, foreigners are now employed mainly in the less coveted segments of the labor market. Only 3% are included in the highest professional bracket, as manager, entrepreneur or highly skilled worker, which instead includes 23% of Italians. Furthermore, just 6% of foreigners work as a technician or employee, against 42% of Italians



Source: Istat. Data for the the years 1971 & 1981 refer to the Lazio Region and not to the City of Rome



Gographic composition

In 2018 there are 186 different nationalities. The main areas of origin are: Central-Eastern Europe, in particular Romania (93,000 residents, equal to 24% of all foreigners), Ukraine (15,000) and Poland (12,000); Asia, especially the Philippines (42,000), Bangladesh (32,000) and China (19,000); South America, especially Peru (13,000); Africa, primarily Egypt (12,000). The presence of women is strong and it is no coincidence that the foreign communities most often engaged in family collaboration activities show a particularly high percentage of female residents: Ukraine (80%), Poland (67%), Peru (61%) and the Philippines (58%). The distribution by gender, on the other hand, highlights a much smaller share of women in some national communities that demonstrate a "male" migration model, such as Bangladesh (24%) and Egypt (28%).



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Today

The current composition of the foreign population of Rome is very complex, while since 1981 the first communities have now stabilized and integrated, while others have been added. This has generated a conflict between communities linked to the different historical phases of settlement. The "older" communities negatively judge the new ones, especially those of asylum seekers and refugees. These are not very many: 19.589 citizens of third countries, legally residing in Rome for asylum request / asylum / subsidiary protection / humanitarian reasons, represent 8% of the residence permit holders in Italy. In the last two years their number has increased by 23.5% in Italy, but in Rome by only 9.2%. There is no longer immigration for work, but family reunions continue, while among refugees we often do not have compact families

