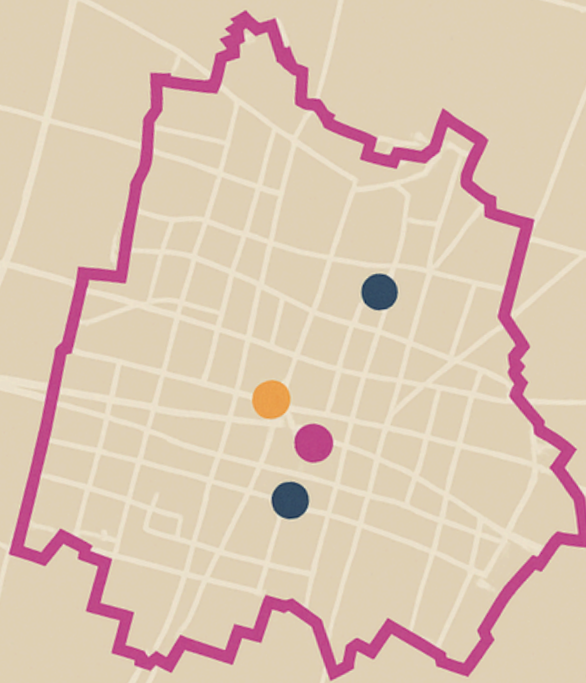
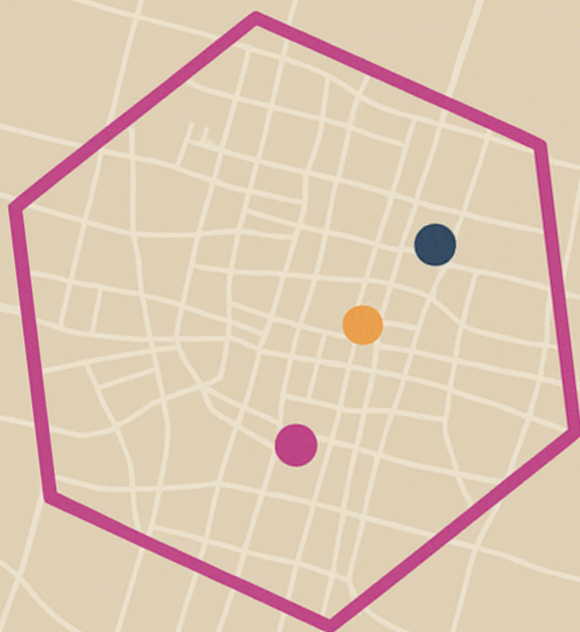


MAPPING PLACES OF DIVERSITY

Challenges and Opportunities for urban interculturality



Handbook for Local Authorities





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Reggio Emilia is internationally recognised as the birthplace of the “Reggio Emilia Approach”, an early childhood education philosophy that has become a global benchmark. Also known as the Città del Tricolore (City of the Italian flag), it has distinguished itself over the years for the quality and management of its public services and for the presence of numerous civil society organisations engaged in projects promoting solidarity, sustainability, care and support. Since 2001, it has been the first Italian city to establish an intercultural centre, the first to join the Council of Europe’s “Intercultural Cities Programme”, the first to adopt, in 2020, a strategy for the promotion of integrated intercultural policies, and, in 2022, to approve a local action plan aimed at countering racism, discrimination based on origin and cultural identity, and hate crime. With a population of around 170,000 inhabitants, Reggio Emilia is among the Italian cities with the highest percentage of non-Italian citizens (approximately 17%). This figure rises significantly when the focus shifts – regardless of formal citizenship – to cultural origin: one in four residents of today’s Reggio Emilia has an international background.



UNIMORE
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MODENA E REGGIO EMILIA

Modena is a city of remarkable cultural, historical and economic heritage. From a demographic perspective, it is home to a significant number of residents with international backgrounds: approximately 15.4% of its population does not hold Italian citizenship, with particularly large communities originating from Romania, the Philippines and Morocco. The foreign population, on average younger than Italian residents, also contributes to the city's demographic renewal. In terms of civil society and public services, Modena is characterised by a dense network of associations, social cooperatives and local initiatives that promote integration, sustainability and civic participation. It is within this context – and thanks also to the input and engagement of the city's active associations and multicultural organisations – that, in 2019, the Municipality of Modena joined the “Intercultural Cities Programme”, a pathway designed to strengthen a shared vision of coexistence, inclusion and social cohesion. Modena also takes part in national and international networks dedicated to the exchange of good practices: since 2018, it has been a member of the Italian Network of “Cities of Dialogue”, since 2019, it has participated in the Council of Europe’s “Intercultural Cities Programme”; and, in 2020, the City Council approved a policy document outlining the aims and significance of joining the ICC network.

The **Mondinsieme Intercultural Centre** is a Foundation established by the Municipality of Reggio Emilia whose primary mission is to promote the value of, and respect for, cultural diversity across different social contexts. Over the years it has become an important organisation, accredited at local, regional, national and international levels not only for its strong intercultural expertise, but also for its project development and training capacities, which have made it a key advisory body for policy development and capacity building.

The **Department of Linguistic and Cultural Studies** at the University of Modena and Reggio Emilia is studying contemporary complexity from multiple perspectives: linguistic, historical, philosophical, literary, anthropological, sociological, economic and legal. Sociological research and teaching within the Department, in particular, focus on the meanings associated with cultural diversity, on fostering and facilitating intercultural dialogue and linguistic-cultural mediation. This work deepens concepts and research methodologies that can also be applied in institutional fields such as education and healthcare.

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Preface

Italian and European cities have for decades been undergoing a significant process of transformation, driven by the increasing cultural and social diversity that characterises them. This process calls for a deeper and more visible understanding of such diversity, as only through an accurate comprehension of its various dimensions at the urban level can effective policies and strategies be developed to promote genuine participation of all residents.

Regardless of the specific forms that cultural diversity takes in different territories, it is a fact that the shared spaces of urban life (not only open public spaces but also indoor cultural and educational settings) are shaped by interactions among people of diverse cultural origins. However, this diversity is not always reflected in the visual representation of these spaces.

If we consider the “linguistic landscape”¹ of historic centres and major places of social interaction (such as educational spaces),

¹ The term refers to the visibility and salience of languages on public and commercial signs in a given territory, including institutional buildings. Various sociological theories argue that the linguistic landscape may serve important informational and symbolic functions as a marker of the relative power and status of the linguistic communities inhabiting the territory (Landry and Bourhis, 1997).

this diversity is often erased. It is therefore essential to support a plural transformation of public spaces, not only to ensure an accurate representation of the people who inhabit them, but also to promote a sense of belonging, opportunities for hybridisation, and avenues for participation.

It is within this context that the project for mapping places of cultural diversity, carried out by the Municipalities of Reggio Emilia and Modena, takes shape. The initiative has been made possible through an inter-city grant from the “Intercultural Cities programme” of the Council of Europe.

The mapping, produced using the ArcGIS Geographic Information System (GIS) software – a platform for the analysis and visualisation of spatial data – focuses on specific components of the urban landscape considered meaningful in expressing the cultural diversity of the two territories.

Serving the definition of priorities as well as the formulation, implementation, and evaluation of local policies, this mapping also acts as a key tool for developing placemaking strategies and practices. Placemaking is understood here as a collaborative process through which public spaces are shaped to maximise shared value, by strengthening the connection between people and places.

Prepared by the Municipalities of Reggio Emilia and Modena, with contributions from the researchers who conducted the study leading to the development of the two territorial maps, this handbook aims to support all territories – particularly cities participating in the Intercultural Cities international network and its national branches – facing internal diversities and seeking to harness them to transform differences into educational, economic, social, and cultural opportunities.

We wish to express our gratitude to the Mondinsieme Foundation and the Department of Linguistic and Cultural Studies of the University of Modena and Reggio Emilia for their valuable work, and to the Council of Europe's "Intercultural Cities Programme" for the support provided through the awarded funding.

Introduction

The concept of cultural mapping refers to a set of research practices and tools aimed at making visible the ways in which narratives, relationships, practices, and memories contribute to shaping the meanings of places, people, and cultures. This approach has developed along two main lines: the first focuses on documenting and identifying the tangible and intangible cultural sites of a given territory; the second is more interactive and participatory in nature, seeking to understand the “sense of place” through the narratives and experiences that people develop with, and within, the urban space. In contemporary practice, these two perspectives intertwine, generating processes that combine the systematic collection of data with the shared construction of meaning. Cultural mapping is therefore both a research method and a social process connecting local knowledge, identity, and participation. It enables the visibility not only of material resources but also of the symbolic, relational, and narrative resources that shape the life of a community (Duxbury, Garrett-Petts & MacLennan, 2015).

In the present project, mapping is used as a tool to understand how cultural diversity manifests, takes shape, and evolves within contemporary cities.

In an increasingly globalised and urbanised world, languages, places of worship, and commercial activities can serve as valuable indicators of belonging, identity, and social transformation, making their mapping particularly relevant. Migration, mobility, and cultural interconnections have turned large cities into spaces where dozens of languages, religions, and cultures coexist, often invisible in official statistics yet strongly present in everyday life. In this context, mapping – especially when interactive in both its production and its outcomes – can become a tool for informing and adapting inclusion policies and social planning.

In this sense, cultural mapping also functions as a process of participation and empowerment that: directly involves residents in the construction of territorial knowledge (Borrup, 2006; Jeannotte, 2016); restores visibility to these diversities; and recognises

each community's right to bottom-up representation by providing data and deciding how to be represented (Perlin et al., 2021). Cultural maps become platforms for dialogue between residents, researchers, and institutions, where local knowledge is recognised as a resource for shared meaning-making and social planning. Indeed, international experiences of community mapping and “counter-mapping” have shown how cultural mapping can bring to light memories and narratives often excluded from official representations, which tend to simplify existing complexity, thereby giving visibility to contextual and plural forms of knowledge (Crouch & Matless, 1996; Rodman, 2003). Through this bottom-up approach, mapping becomes an interactive act of representation and negotiation of meaning, challenging established cultural hierarchies and boundaries.

Urban mapping emerges as a common language across research, technology, and citizenship, as it enables the transformation of data and maps into narratives and vice versa, making cultural elements not boundaries but bridges between people (Extra & Yağmur, 2008; Perlin et al., 2021).

The mapping of cultural diversity carried out in the cities of Modena and Reggio Emilia was based on a qualitative and constructivist approach, designed to capture the complexity of cultural experiences without reducing them to predefined categories. In this way, mapping becomes an tool for intercultural dialogue, seeking to grasp the intertwined, overlapping, and connecting aspects of people and cultures. In contemporary cities, the coexistence of diverse cultural realities generates the need for intercultural communication that is both effective and non-discriminatory.

For at least a decade, the essentialist view of cultures and their encounters has been set aside. It assumes that intercultural communication arises from interactions between individuals belonging to different cultures and is therefore based on differences in values uniquely and necessarily associated with specific groups. It therefore implies, on the one hand, that a group's cultural traits necessarily define the identities and actions of its members, and on the other, that individuals belonging to the same cultural group behave in the same way. This scientifically unfounded approach gives rise to: stereotypes that portray all members of a given culture as sharing identical behavioural orientations (Holliday, 2011); biases, that is, judgements not grounded in scientific reflection; and value-laden distinctions between "us" and "them" that lead to discriminatory actions (Baraldi, 2020).

The alternative perspective adopted by the project is constructivism: cultural identities and differences are constructed locally and contingently within specific interactions. These constructions are referred to as “small cultures” (Holliday, 2013; Holliday & Amadasi, 2020) because they oppose the idea of a predefined culture, viewing cultural differences as locally negotiated productions emerging in contingent situations. This implies both that it is impossible to define the overall culture of a group or nation (Piller, 2011), and that constructions of cultural difference are unstable and change according to context and participants. Cultural diversity is therefore not understood as an encounter between fixed and opposing cultures, but rather as a dynamic and relational process in which differences are continuously negotiated and transformed.

In light of this perspective, recent studies highlight that, when constructing the meaning

of cultural diversity, dialogic communication proves particularly effective for achieving successful intercultural communication (Baraldi, Farini & Iervese, 2021). Dialogue is a form of communication based on equity, empathy, and the empowerment of active participation by all individuals, each considered unique, specific, and autonomous. This type of communication places emphasis on people, understanding cultural differences as cultural expressions of individuals: cultural identities stem from personal trajectories and are choices by unique, autonomous individuals, rather than manifestations of group membership. Dialogue therefore makes it possible to approach cultural diversity as one of the many expressions of personal identity, since personal experiences may also lead to the construction of cultural identities. In dialogic communication, personal narrative elements emerge in contingent, local, and always unpredictable ways, taking the form of small cultures.

For this reason, dialogue enables hybridisation through communicative practices that generate the instability and fluidity of cultural identities (Baraldi, 2020; Iervese, 2024).

This theoretical and epistemological framework is therefore intended as an invitation to all potentially involved actors – policy-makers, urban planners, educators, and other professionals – to frame possible cultural-mapping initiatives in their territories as shared constructions (between researchers and residents), and as short-, medium-, and long-term processes rather than as one-off snapshots of cultural diversity, which cannot be fixed in time or space. In addition to being supported by a clear political vision and by adequate competencies in data interpretation and in understanding the underlying social processes, any mapping initiative that may be undertaken should include periodic revisions,

if not real-time updating strategies and tools, made possible also through the active contribution of the broader citizenry.²

² In this regard, it may be useful to provide tools that allow any individual to submit real-time geolocations, with the awareness that such data will nonetheless require appropriate subsequent verification.

PART ONE: Definition and implementation of the project

1.1. Background, objectives and areas of analysis

Given both the importance and the sensitivity of mapping places of cultural diversity within a given territory, it is essential to acknowledge the effort such an undertaking demands – an effort that increases proportionally with the size of the geographical area under examination – and one that must be sustained not only in the present but also over time, as maps necessarily require continuous updates to reflect the dynamic changes that inevitably occur. Before embarking on such an activity, it is therefore crucial for a local authority to assess the long-term sustainability of this commitment, including the potential contributions that other stakeholders may bring within a synergistic collaborative framework.

For years, the City of Reggio Emilia has reflected on the importance of undertaking a mapping exercise, yet a number of conditions first needed to be in place in order to carry out an initial pilot experiment covering selected areas and specific sub-territorial zones. Underpinning this orientation was the conviction – later confirmed by the project results – that presenting initial evidence to technical and political bodies could encourage the administration as a whole to recognise the value of mapping the entire city and of maintaining this effort over the long term.

Just as intercultural policies should not fall under the remit of a single service or municipal department, but should instead translate into a cross-cutting vision embedded in all local authority policies, similarly the mapping of places of cultural diversity cannot be an isolated initiative of one service alone. It must be integrated across all municipal departments to be reflected in all policies and, ultimately, to constitute a shared asset of the entire community.

The inter-city grant awarded by the “Intercultural Cities Programme” of the Council of Europe therefore provided the City of Reggio Emilia with the opportunity to implement this mapping exercise on an experimental basis, initiating a political and technical dialogue with various municipal departments. When selecting a partner city, Reggio Emilia initially considered an international partnership, as exchanges with geographically distant contexts often stimulate valuable insights.

However, given the nature of the project and the role played by contextual variables (such as demographic trend, outcomes of locally defined policy actions, etc.), it was deemed that a national – ideally regional – partnership would better support this comparative work.

The choice therefore fell on the Municipality of Modena, not only because it is one of the most active municipalities within the national network “Cities of Dialogue”, but also due to its territorial proximity. In addition to sharing a similar approach to urban planning, as both cities are subject to the regional planning law of Emilia-Romagna, comparable demographic and socio-economic trends, resulting from this territorial contiguity, have over time generated common challenges, which the two cities have long been discussing. This project thus made it possible to deepen and substantiate this exchange, which proved especially fruitful when identifying the areas to be investigated through mapping.

Although, when submitting the proposal, both municipalities had hoped to select common areas of analysis – so as to enable, given their territorial proximity, a comparative reading of the results – this proved unfeasible during the implementation phase. Owing to the close link between the mapping exercise and the intercultural policies already in place in each territory, as well as their respective strategic priorities, the two cities ultimately identified different areas of investigation.

Since 2020, Reggio Emilia has implemented the Piano Strategico DiTutti, a strategic plan designed to introduce an intercultural perspective across all municipal departments through cross-cutting and intersectoral actions. At the outset of the project, among the five lines of action included in the plan, two were of particular relevance: interreligious and spiritual dialogue, and diversity labs (plural economies and diversity-driven innovation).

Successful implementation of the actions outlined in the plan requires the active involvement of all potential stakeholders linked to each thematic area, as well as an up-to-date understanding of their needs and the resources they can contribute. For the two selected areas, such updating proved especially necessary, as they are particularly prone to frequent changes in terms of presence, location, and reference persons.

Places of worship – expressions of religious plurality – constitute an important feature of Reggio Emilia's urban fabric, yet they are largely invisible, as the premises used for worship have often served entirely different functions in the past (for example, as commercial spaces). Externally, these venues therefore show no characteristics associated with the faith practised within.

Furthermore, the fact that most of these premises are not owned by the religious

communities themselves, but are rented, makes their presence at any given location temporary (with the possibility of relocating whenever opportunities for purchase arise, or if more suitable conditions become available).

The Municipality of Reggio Emilia therefore faces considerable difficulty in tracking these relocations, including the closure and opening of new spaces. This challenge is compounded by the frequent turnover in key reference figures, often without any notification being provided. In order to ensure maximum transparency in its cooperation with places of worship, in June 2021 the Municipality launched an open-ended call for the creation of a register of associations and organisations representing religious denominations, in line with the DiTutti intercultural policy plan.

Registration in the register is a prerequisite for collaborating with the Municipality, ranging from the signing of agreements to

involvement in activities related to intercultural dialogue, the promotion of religious plurality, and other relevant initiatives. Associations and organisations representing religious denominations listed in the register may contribute to initiatives that foster intercultural dialogue and actively participate in the wellbeing of the local community.

To date, places of worship registered account for little more than 25% of the total number presumed to exist in the city – bearing in mind, as outlined above, that the exact number of existing sites cannot be estimated precisely, given that some have an informal character.

This mapping project therefore offered an opportunity to conduct a significant survey of the main existing places of worship and to establish contact with their (sometimes new) representatives, thereby strengthening long-standing partnerships or creating new relationships of trust.

Another area to which the present mapping provided new and valuable analytical insights is that of commercial activities.

Like many other cities, the historic centre of Reggio Emilia is experiencing what is commonly described as a phenomenon of commercial desertification, marked by the closure of traditional shops and the progressive decline in the vitality of the area.

At a time of contraction in the Italian retail sector, commercial enterprises run by residents with an international background have grown significantly. Mapping these businesses has therefore made it possible to explore this issue in greater depth and to understand the challenges and opportunities these entrepreneurs encounter in their work. As with places of worship, these commercial activities are also subject to frequent changes (opening, closure, or relocation in search of

more favourable conditions), the mapping was carried out experimentally, in full awareness that without regular updates the data collected would quickly become outdated.

Given the limited time available for the project and the need to go beyond a simple geolocation – taking advantage of the opportunity to engage directly with each site – the Municipality of Reggio Emilia chose to focus on a specific area of the city: the district of Santa Croce, where most of the so-called “minority” places of worship, as well as commercial activities run by citizens with an international background, are concentrated.

Building on the collaborative citizen participation processes already active in the neighbourhood, the Municipality was also able to involve non-institutional local actors engaged in these forums in the project.

Further key stakeholders who contributed substantially to the identification of these “invisible” places were the associations participating in the assembly of the Mondinsieme Foundation. Many of these associations represent the diaspora communities most strongly present in Reggio Emilia and include among their members regular users of the spaces concerned

This participatory and community-based approach also informed the broader methodological choices adopted by the Municipality of Modena, which engaged diaspora associations and other local stakeholders in the investigation of the selected thematic area, namely mother-tongue language courses. This choice holds a dual value, both inclusive and strategic. Mapping linguistic diversity – particularly active mother-tongue language courses – means recognising that multilingualism is not a secondary aspect but a fundamental resource for the community.

First and foremost, it is an inclusive act, as valuing mother tongues aims to recognise the importance of the individuals, families, communities and associations that coexist and interact across the territory.

This choice reflects a vision that places multilingualism at the heart of public action: acknowledging the coexistence of different languages in people’s daily lives is an act of respect and openness, countering the tendency to view knowledge of certain languages as a disadvantage or a problem. It means recognising that a community is not solely monolingual, but is as rich as its ability to sustain the coexistence of languages, cultures, and identities. In this sense, the mapping seeks to make visible what is often “hidden”: family-based or associative courses, mother-tongue initiatives open to the entire population, including immigrants and second-generation residents, and activities organised by associations or within neighbourhoods.

Mapping thus becomes an act of recognition and valorisation.

Secondly, it is a strategic act, as mapping operates as a service to citizens and communities. Knowing which mother-tongue courses exist, where they are held, for whom, in which languages, and with what modalities, provides transparency and accessibility for those seeking learning opportunities. It supports individuals who, for personal, family, or work-related reasons, wish to maintain or develop their mother tongue – or another language, when courses are open to all – and the related linguistic and cultural competences. It also gives administrations, schools, and associations a tool for planning, coordination, and alignment: knowing “who does what” and “where” paves the way for collaborations, synergies, avoidance of overlaps, and a more effective use of resources.

It is also worth noting that a mapping of services for users of foreign origin had already been conducted through the European project MUST-A-Lab, a co-design process involving young people with a migration background, which produced a thematic map of the City of Modena designed to help migrants facing language barriers access municipal services.

This earlier experience offers a solid basis: it provided insights into how data can be collected and, equally importantly, how to involve local organisations. However, the distinctive feature of this new mapping is its universal scope: it is aimed at the entire population, not just at a specific subset. It is no longer a project “for some”, but a service designed “for everyone”, with the aim of ensuring equity, accessibility, and active participation.

The initial exchange between the two Municipalities and the identification of their

respective areas of investigation therefore allowed for a better focus on the originally declared project objectives, articulated as follows:

- mapping cultural diversity in order to recognise its importance (in line with the so-called “Diversity Advantage”)³;
- understanding urban diversity so as to support policy-makers in planning public policies;
- making it possible for citizens to appreciate the richness of the territory and to better access local services;
- generating a scalable model at regional level (Emilia Romagna), national level (the “Cities of Dialogue” network), and international level (the ICC programme and other international networks).

³ Borrowed from the corporate context, where it is defined as the competitive advantage an organisation gains by strategically managing internal diversity, this approach, when applied to urban policies, makes it possible to turn individual differences into a key resource for strengthening the territory’s economic competitiveness, fostering innovation, and enhancing its public image.

1.2. Methodology

As noted previously (Section 1.1), in order to carry out the mapping of cultural diversity, the cities of Reggio Emilia and Modena adopted different approaches when selecting the areas of analysis, based on the specific characteristics of their urban contexts and on the priorities set by their respective municipal administrations. Each city prioritised different dimensions of cultural diversity in light of its urban fabric, institutional agendas, and the expected impact on local social policies. This differentiation does not constitute a methodological fragmentation; rather, it represents an adaptation to the distinctive features of each territory, aimed at highlighting the most meaningful ways in which cultural diversity manifests itself and intertwines with urban life. However, both cities focused not only on identifying and documenting tangible and intangible cultural elements (schools, places of worship, and commercial activities) which represent the visible and spatial dimension of urban diversity (Duxbury, Garrett-Petts & MacLennan, 2015), thereby showing the connections between the physical distribution of cultural spaces and the social dynamics of the city, but also on undertaking a form of “deep mapping” and “story-telling about place” (Roberts, 2016; Jeannotte, 2016).

This approach helped avoid essentialism and favoured the collection of narratives, experiences, and identities connected to language teaching and to the plurality of religions and affiliations.

The theoretical frameworks guiding the project include the notion of cultures as locally constructed, interactive, unstable, and hybrid – outlined in the introduction (Holliday, 2013; Holliday, Amadasi, 2020) – and the idea of narratives as repositories of meaning and symbols that are continuously actualised and re-actualised in communication in order to convey identities (Somers, 1994; Baraldi, 2020; Iervese, 2024). The concept of narrative is central to understanding how identities, meanings, and social relations are constructed in globalised contexts, as narrative constitutes a fundamental mode through which individuals and social groups make sense of their identities and experiences.

Narratives enable social actors to define themselves and their sense of belonging, organising life events into coherent stories that convey multiple, fluid, and sometimes ambiguous identities (Amadasi S., Ballestri C. 2020). For this reason, we chose to collect data in the form of participants' narratives, through semi-structured interviews guided by a data collection form, understood as communicative constructions that condense experiences and meanings. Narratives are social constructions which, in interaction with those collecting the data, reveal self and group identities and connect individual experiences to broader horizons such as migration and national belonging (Somers, 1994). Moreover, precisely because of their interactive and contingent nature – arising within the specific interaction with the interviewer – narratives are constructions that highlight instability, fluidity, and hybridisation, which, as noted, are key concepts for understanding multicultural cities.

Finally, narratives are a tool that enables bottom-up, participatory and interactive data collection: the interviewer elicits stories from participants but does not remain external to the process. Instead, they become an integral part of it, co-constructing meanings and narratives of personal and cultural trajectories and experiences.

This investigative method avoids categorisation, as it creates bridges and connections among stories and personal and cultural paths: the interviewer establishes personal contact with the individuals involved and with their communities, enabling genuine dialogue that also takes into account any diversity that may emerge.

The data collection methodology was therefore based on gathering and analysis of the narratives shared by participants in the project. To achieve this objective, the following actions were undertaken in sequence:

1. DATA COLLECTIONS FORM CREATION⁴

Ad hoc data collection forms were created for each type of place to be mapped, containing preliminary identification information (e.g. address, telephone contacts, etc.) and thematic details related to the nature of the place.

2. IDENTIFICATION OF PLACES⁵

Different approaches to field access were adopted for the identification of places, depending on their characteristics and particularly on their degree of visibility.

⁴ Given the different fields of investigation, Reggio Emilia and Modena developed separate forms (all included in the annex).

⁵ In Reggio Emilia, commercial activities – owing to their visibility – were identified immediately and accurately through fieldwork; whereas places of worship, due to their invisibility, were identified using a list developed over the years (and updated within the scope of the project), in consultation with so-called “key informants”, namely individuals connected to these places through religious affiliation or other ties (members of diaspora associations, members of the Diocese, etc.). The media presence of some places (websites, social media pages, etc.) also made it possible to update the list, particularly in response to numerous relocations. Similarly, in the Municipality of Modena, where most native language courses are not publicly visible (with the exception of those open to the general population), it was necessary to engage with key figures connected to associative, religious, and cultural organisations. These individuals were able to provide relevant contacts first at the neighbourhood level and subsequently for the entire city of Modena

3.ENGAGEMENT WITH PLACES

Once the places were identified, initial contact was established with the people involved in the mapping, explaining the objectives of the project, providing information materials when necessary, and seeking their participation. During this phase, a climate of trust was established with the participants, facilitating dialogue.

4.INTERVIEWS

Semi-structured interviews were conducted with the identified contacts for each location. This dialogue made it possible to highlight the challenges and opportunities experienced by these places.

5.CREATION OF THE MAPS

The forms were used to create an interactive map using ArcGIS software and to collect information useful for local policy-development.

This methodological choice implies that interculturality was understood as a negotiated process, composed of narrative threads that connect different experiences, rather than as an “objective fact” to be observed – blocks generated by discourses of difference and by logics of opposition between “us” and “them”. From this perspective, the urban context is understood as a space of co-construction, composed of places, needs, and practices that mutually adapt and hybridise through dialogue and interaction among subjects, all considered as equal bearers of diversity.

Diversity was therefore understood as the outcome of specific communicative situations in which participants made differences visible or challenged them, and produced new shared premises for mutual understanding.

The validity of the research does not lie in the objectivity of the data but in the transparency of the methodology and of the interpretative process.

As data collectors, we explicitly acknowledged our role of co-constructors of the narratives and valued the plurality of voices, recognising the contextualised and relational nature of the testimonies collected.

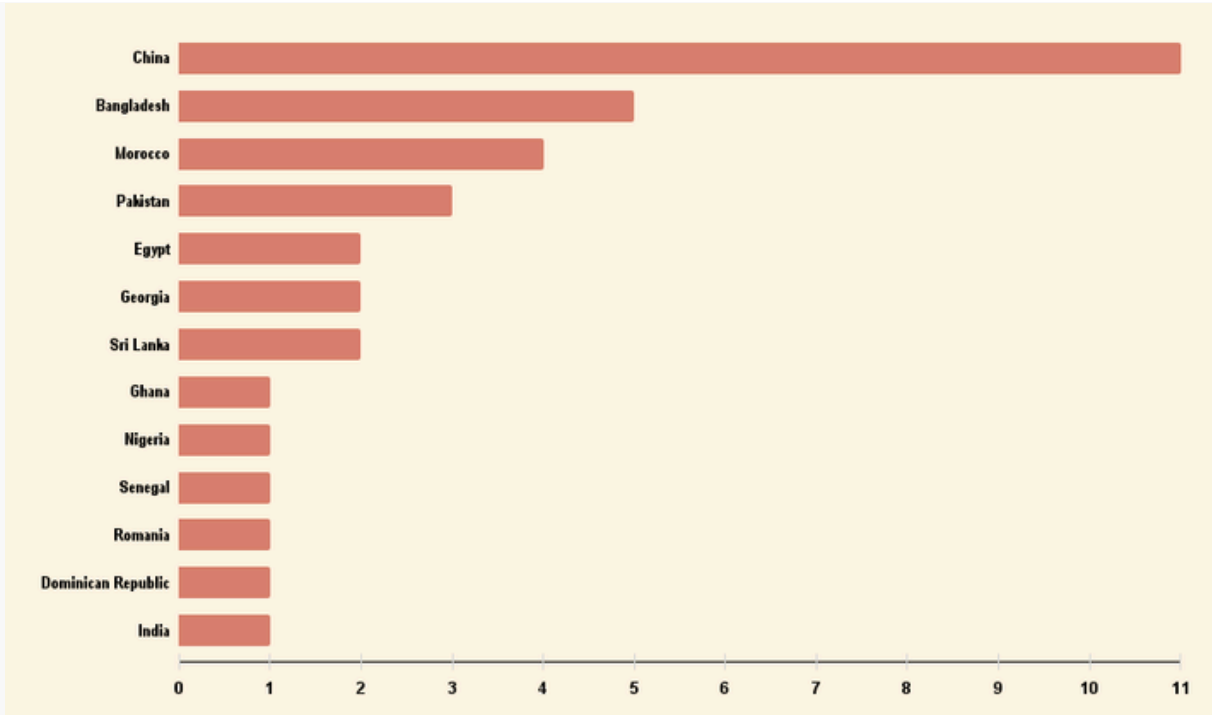
1.3. Results: the production of interactive maps using ArcGIS software

During the five months of project implementation, the City of Reggio Emilia identified within its administrative area 36 commercial establishments owned by citizens with international backgrounds and 8 places of worship representing different (non-Catholic) faith communities.

With regard to commerce, the most represented categories were, in descending order: bar and restaurant services (30.5%); hairdressing and beauty services (27%); grocery shops (19%); remittance, postal and telephone services (17%); and bazaars and craft shops (7.5%). Interviews further revealed that one third of these businesses were established after 2020, indicating a rapid phase of transformation over the last decade.

In terms of ownership, all businesses except one were operated as sole proprietorships. The origins of the business owners are illustrated in the table below:

International background of owners



Beyond understanding the configuration of these commercial activities – specifically the services offered and the main characteristics of their clientele (thereby refining the intercultural interpretation of these realities) – the mapping process, through data aggregation, allowed for a clearer understanding of the area and the challenges it faces.

In particular, it emerged that these businesses tend to be segregated, both spatially and in relation to community-based commercial initiatives (for instance, many street markets are concentrated at the beginning of the street, where businesses owned by residents of Italian origin are more numerous). The issue of limited participation in municipal-led participatory processes is also now more

clearly interpretable thanks to the interview data: the fact that most owners have no employees or collaborators makes it impossible for them to leave their shops in order to attend external initiatives.

With regard to the mapped places of worship, the area under analysis contains approximately 25% of all such places in the city. Of the 8 mapped places, it emerged that they are deeply rooted in the local context, maintaining active relationships with places of worship of other faiths as well as with other associations. Interviews and the narratives incorporated into the maps revealed numerous activities unrelated to worship, representative of an informal welfare network that the municipal administration should recognise and enhance.

During the project implementation period, the City of Modena identified 10 mother-tongue language courses other than Italian within its

territory, of which 8 were interviewed and mapped. Over the same period, 24 associative, religious, or service-providing organisations offering courses in languages other than Italian, were contacted and consulted on project-related topics. This enabled the collection of a greater amount of information than what is currently displayed on the map – information that can support municipal policy-making. Many of these organisations expressed strong interest in and support for the project, described needs and requirements relating to mother-tongue language teaching, expressed their intention to initiate mother-tongue language courses, and showed appreciation for this additional communication channel with the Municipality, as well as the willingness to continue engaging in dialogue on these issues.

Of the 8 organisations interviewed, 62% teach Arabic, 25% Ukrainian and 12.5% Russian. The predominance of Arabic language teaching is

therefore clear, followed by Ukrainian, whose recent growth has been stimulated by the Russo-Ukrainian conflict, as noted in the interviews. Greek and Spanish are two additional languages currently taught within the Modena area but not yet included in the mapping.

Several observations emerge from the mapping. First, the distribution of the courses spans the entire Modena territory, particularly because of the strong connection of some language courses with places of worship, and partly due to the need to adapt to available spaces. Second, closely related to the first, all courses reported challenges in finding suitable venues for teaching different groups of children and, where applicable, adults. Schools were unanimously considered the most suitable spaces, due to the division into separate classrooms, safety standards, institutional authority, and the availability of outdoor areas.

Third, the courses collectively promote multilingualism as a linguistic and cultural resource: they all aim to equip participants with additional tools, enabling them, for example, to communicate with relatives and with their parents' country of origin, and to become familiar with the culture of their heritage. However, all courses are open to participants who do not share the cultural background associated with the language being taught. While most of the participants are children born in Italy to parents with a migration background, there are also numerous cases and requests involving children, young adults and adults motivated by work-related, educational or personal reasons. Finally, all interviewed courses display a strong social, recreational, community-building and solidarity dimension, with various projects and activities conducted at local and national level.

These insights can assist the municipal administration in:

planning policies that include the needs of these informal groups, thus valuing an important local resource and for which demand is potentially increasing; and, as for Reggio Emilia, recognising and enhancing the informal welfare that already exists within the territory.

Some of the data collected in the two municipalities were finally processed using the software to make them publicly accessible to municipal services and to residents through interactive maps. Among the commercially available software, ArcGIS was selected, a comprehensive geospatial platform that allows the creation, management, analysis, and sharing of geographic data through maps and applications. Developed by [Esri](#), ArcGIS offers a variety of solutions, including [ArcGIS Pro](#) (advanced desktop software), [ArcGIS Online](#) (cloud-based solution), and [ArcGIS Enterprise](#) (on-premise or private cloud platform).

The two municipalities chose to invest in ArcGIS Pro for the following reasons: the ability to manage spatial and tabular data with high precision; direct integration with ArcGIS Online platform for map publication and sharing; compatibility with survey and civic participation tools such as Survey123; and extensive capacity for data analysis, thematic mapping and updating.

The map-making process is outlined below. It follows a structured sequence of phases, from data preparation to the publication of the digital map.

Initial data collection can be performed through direct surveys, municipal archives, demographic and socio-cultural datasets already available in municipal, open, or national databases, or through Chambers of Commerce. As previously noted, this project opted for direct data collection, with the idea that this approach could also update existing municipal datasets.

Following collection, data were normalised and cleaned. It is essential to standardise formats and coordinate systems (preferably WGS84 or ETRS89/UTM32N in Europe); correct any errors or duplicates; and finally, verify geographic consistency through geocoding, i.e., associating each record with an exact position on the map. In this regard, it was useful to prepare a reference table in .xlsx format containing the information collected for each record.

Once the data were ready, a new project was created in ArcGIS Pro by importing the prepared Excel table and specifying the latitude and longitude fields. The software automatically places the points on the base map, but manual verification is essential to correct geocoding errors (e.g. unrecognised addresses or inverted coordinates). After verification, the points were saved as a feature class or shapefile.

To make the complexity of the territory readable, and depending on the number of themes to represent (change), it was necessary to organise the data into distinct thematic layers (e.g. one for places of worship, one for commercial activities). Each layer can be visually represented using consistent colours, symbols, and icons.

ArcGIS Pro also provides analytical tools for territorial data interpretation. Among the most useful for understanding cultural diversity, when sufficient data are available, are:

- Density Mapping (Kernel Density): highlights areas with the highest concentration of mapped places or activities;
- Buffer Analysis: measures proximity of elements to schools, public spaces or services;

- Spatial Join: enables correlation between attributes of different datasets (e.g. cross-referencing the location of commercial activities with population density, etc.).
- publishing the map on ArcGIS Online as a Web Map, allowing public consultation and use in participatory and educational contexts.

These analyses make it possible to identify areas with high cultural diversity within the territory.⁶

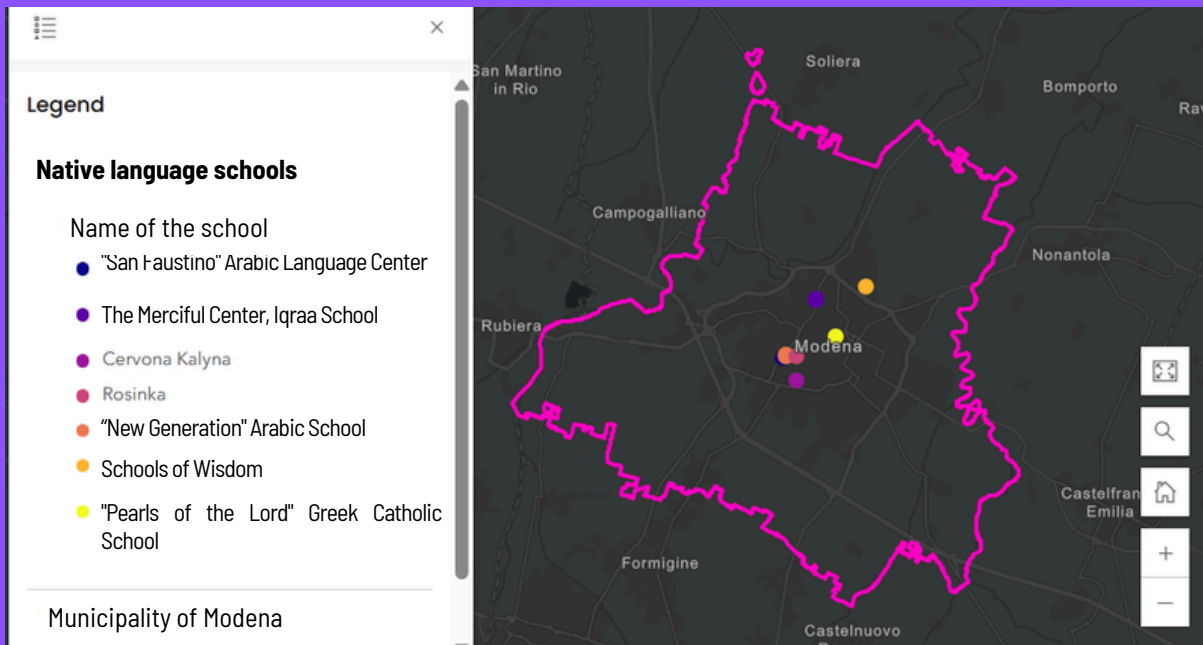
The following pictures illustrate the different mapped areas in the cities of Modena and Reggio Emilia.

After the analytical phase, the final map was produced. The main steps included:

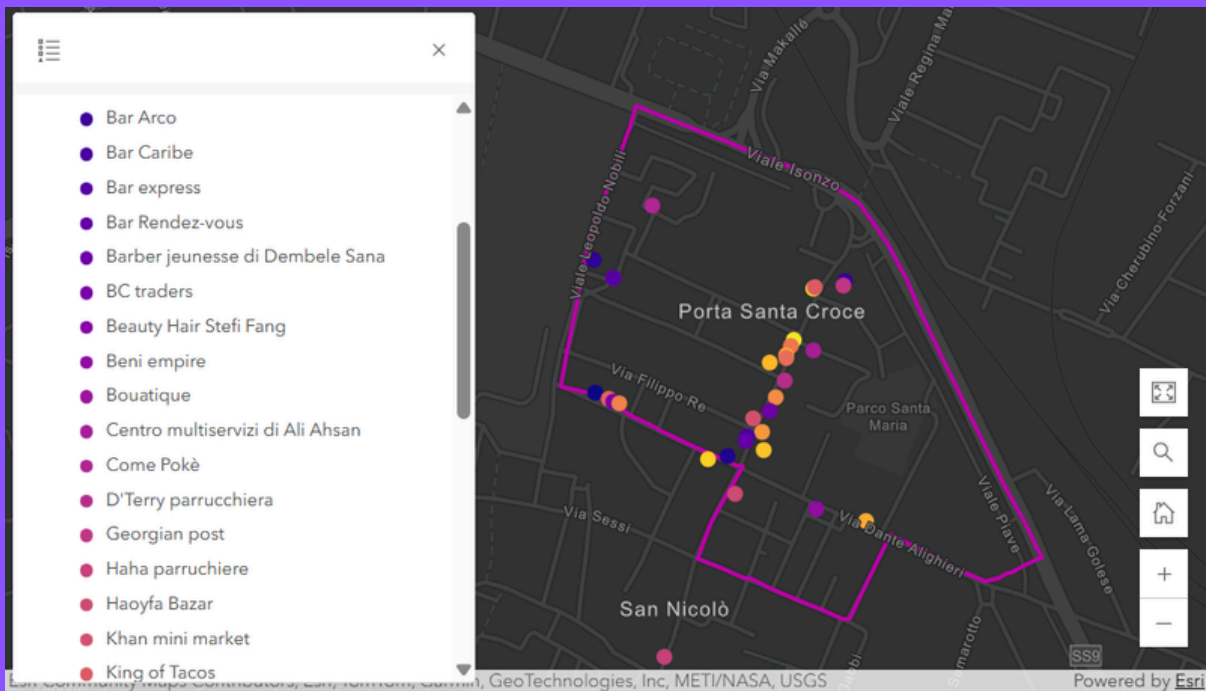
- creating map layouts with titles, legends, scales, and logos, if any;
- configuring interactive pop-ups to provide detailed information on each point (description, photos, links);

⁶ For the purposes of this project, these analyses have not been implemented as data collection needs to be completed. Since the project focused on a pilot initiative, which may be extended to other areas over the coming year, these analyses will be conducted at a later stage.

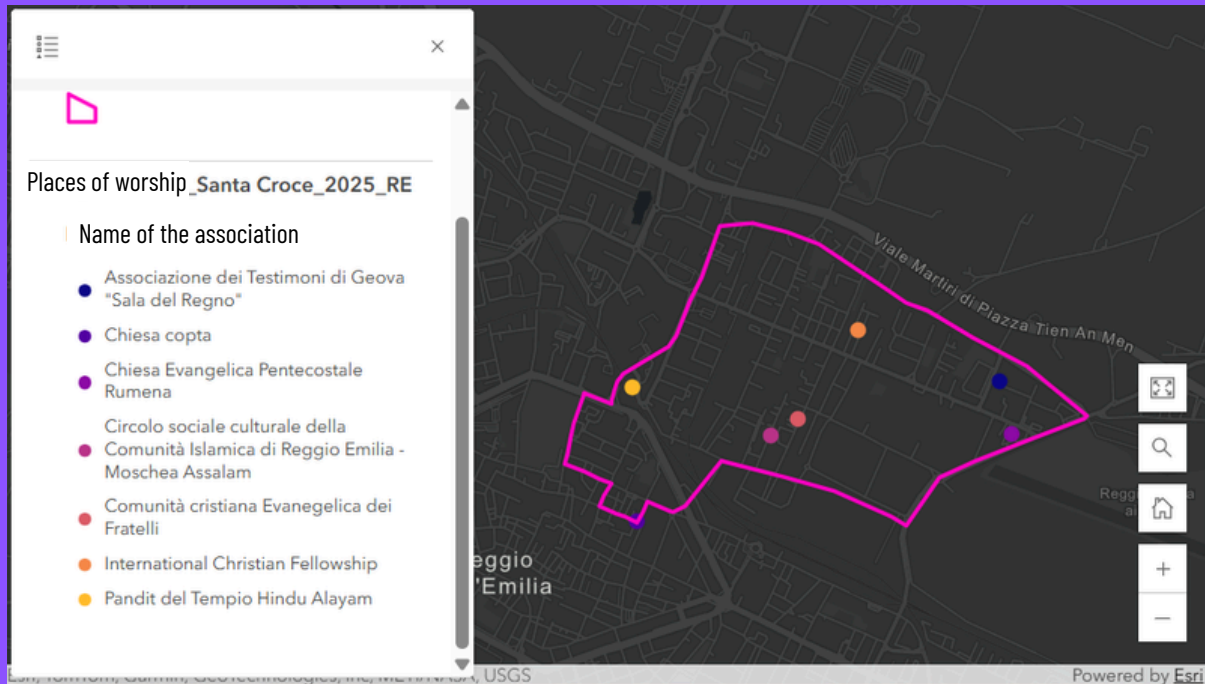
Multilingualism and mother language courses in *Modena*



Entrepreneurship and cultural diversity in Reggio Emilia's Santa Croce district



Religious diversity in Reggio Emilia, *internal and external Santa Croce area*



PART TWO: Mapping cultural diversity step by step

As outlined above, mapping the cultural diversity of a given territory is a complex and highly articulated task. Given the wide range of potential areas for investigation, it is impractical to examine them all simultaneously. Attempting to do so risks producing inefficient results and would require an unsustainable amount of time; including too many areas of focus carries the inherent risk that, by the time the mapping is completed, it may already be outdated.

Therefore, it is necessary to make strategic choices that are functional and appropriate to the specific context. While acknowledging the diversity and uniqueness of each mapping process, it is nonetheless possible to outline a series of procedural steps. These steps are intended as a guide and support for any process of creating and using such maps.

01 Political endorsement and definition of the objectives of the mapping

The first step consists in defining the objectives, starting from a preliminary assessment of the existing context. In particular, it is important to verify whether there is real consistency between current strategic plans and the level of knowledge of the area's diversity. Alternatively, the mapping may also aim to enhance what is already known, making it accessible and communicable externally.

As widely emphasised, intercultural policies and territorial knowledge are strongly interconnected variables: the former should be an outcome of the latter. They are described as variables because both contain elements that may change over time.

While this may seem obvious, from the perspective of a local authority it is not always taken for granted.

How often does an administration's intercultural approach - formulated at a particular moment in the past in response to the challenges of that time - remain unupdated, to the extent that it no longer reflects the present? This is often evident in strategic documents that remain in force but are significantly outdated. The first step, therefore, is to critically examine existing strategic plans and actions to determine whether the contextual information currently available is accurate and adequate.

A proper impact assessment of the actions implemented under these plans can support this understanding. It may become apparent that some lines of action were never implemented or faced obstacles at a particular time.

Whatever the cause (the adopted approach, the lack of interest or contribution from identified stakeholders, external conditions, etc.), if in the meantime the administration has not intentionally discontinued that line of work, the underlying cause will always be an inadequate understanding of the context.

For example, an approach that proved successful in the past or in another setting may be unsuitable for the context as it exists today; the stakeholders identified may not have fulfilled the expected role because the right organisations or individuals were not selected, or because their needs and the resources they could provide were not adequately understood, and so on.

In this sense, mapping can also serve as a starting point for launching entirely new initiatives in areas with no prior experience. In any case, it is essential to identify knowledge gaps regarding the context and plan a mapping process capable of filling these gaps.

As demonstrated by the choice made by the Municipality of Modena regarding its area of investigation, mapping can also have a reinforcing, rather than compensatory, purpose – that is, to highlight and communicate externally the results achieved in a specific area of action through the visualisation and narration of the places identified and, where applicable, activated.

Stakeholders involved

- service(s) responsible for defining and implementing strategic plans for intercultural policies;
- other services related to thematic areas emerging from the assessment;
- municipal or external services with access to data related to the identified areas;
- any external evaluators, as they can provide an objective and independent perspective.

Guiding questions

- How long has it been since the intercultural policy plans were last reviewed? On what data were they originally formulated?
- Which areas require strengthening? What data are currently available? Are these data accurate?
- Which areas have been most successful (in terms of actions implemented, results achieved, stakeholders engaged)? What impact might a public visualisation of the places involved in these actions generate?

Risk factors and possible mitigation measures

When selecting areas to map and deciding whether to publish the results for public access, it is important to consider potential

exploitation by political parties and movements opposed to an intercultural perspective, as well as the possible exposure of data to hate-related phenomena (online and/or in the form of possible vandalism in these places). These concerns should not hinder the intention to proceed, as inaction would compromise intercultural policies themselves (already challenged, in their entirety, by far-right and populist forces).

However, all preventive and precautionary measures should be adopted to minimise any risks. The more participatory the mapping project is, and the more it involves consultation with those who have access to the realities being investigated (key informants), the better the risks can be understood (including in light of previous experiences) and alliances can be formed to provide timely support to potential victims.

02 Delimiting the thematic areas and, where relevant, the geographical scope of the mapping

Once the areas to be mapped have been identified, they need to be clearly defined and delimited to ensure that the data collected are consistent.

By way of example, the delimitation process followed by the two Municipalities is outlined below.

Reggio Emilia

With reference to the previous point, during the assessment of its DiTUTTI strategic plan, the Municipality of Reggio Emilia recently noted limited awareness within its various services regarding the potential of two

particular areas of action: interfaith and spiritual dialogue, and the diversity labs (plural economies and diversity-driven innovation), despite both areas having previously generated numerous activities and significant results.

As previously explained, the municipal administration therefore chose to focus this experimental mapping project on these two areas, making some strategic decisions to better define them. In particular, with regard to places of worship, the issue arose of defining what should be included under the category of “places expressing cultural diversity”: whether to include all places attended by residents with an international background (including, therefore, traditional Catholic churches), or to limit the scope to so-called minority faiths.

In line with the objectives of the DiTUTTI plan and the identified challenges, the second option was chosen, as it was considered more functional: a broader inclusion would in fact have made the work excessively complex, risking a reduction in the readability of the results.

Similarly, with regard to diversity in the economic sphere, the administration decided to focus on identifying commercial activities that express cultural diversity. Here too, it was necessary to clarify the inclusion criteria: whether to consider all activities providing services primarily aimed at residents with an international background, regardless of the owner's origin, or to limit the scope to businesses owned by individuals with an international background.

The latter option was selected, as it is more clearly defined and more conducive to building relational pathways and networking among the identified operators.

Modena

The Municipality of Modena has decided to explore the multilingualism present in the city's spaces. Conducting a full analysis of the linguistic landscape (through public signage) would have been too inefficient and potentially confusing. Instead, the decision was made to map linguistic diversity and mother tongue courses offered within the territory. This approach reflects the desire to highlight multilingualism as a cultural and social resource, in line with the principles of Carta Viva per Modena Interculturale.

Modena

This document recognises linguistic diversity as a fundamental aspect of society, one that should be promoted to strengthen inclusion, participation, and dialogue among communities. Mapping mother tongue courses is therefore a strategic and inclusive action: it makes existing educational opportunities more visible, facilitates access to language services for everyone, and supports the role of associations, institutions, and community organisations in transmitting cultural heritage. This initiative also contributes to fostering social cohesion and encouraging positive relationships between people from different linguistic and cultural backgrounds, in line with one of the key objectives of the Carta, which is to “promote language knowledge as a way to foster social interaction and integration”. Accordingly, the focus has been placed on locations where mother tongue courses are offered, corresponding to the languages and dialects spoken by the diaspora communities living in the municipality.

Stakeholders involved

- services responsible for carrying out the mapping (these may not be the same as those responsible for developing and implementing intercultural policies). Where they do not coincide, coordination with the latter is necessary.
- potential external researchers who can assess the accuracy and consistency of the methodological choices (collaborations with local universities or research institutions may be considered).

Guiding questions

- How can we clearly define the area of the mapping without diminishing its scope, while ensuring that the results can be easily interpreted?
- How can the choices made be communicated clearly, without contradicting the city's stated intercultural policies?

Risk factors and possible mitigation measures

As outlined above, defining the areas of the mapping is a sensitive task. Conducting second and third-level checks with experts in the relevant areas can help identify subtle nuances that might otherwise be overlooked.

It is essential that anyone using the mapping clearly understands what is included and what is not. For this reason, clear categories should be developed to explain why certain data are included or excluded.

03 Choosing the most appropriate tool

There are several tools available for mapping the cultural diversity of a territory, ranging from simple and cost-effective options, such as Excel, to more sophisticated and expensive tools, such as ArcGIS. The choice depends on the intended purpose (Step 1), the internal skills available, and the financial resources that can be allocated.

Guiding questions

- Are the available data already georeferenced, or do they require processing?
- Will the maps be updated periodically, or is it a one-time release?

- Who are the intended users of the maps (internal use, public dissemination, decision-making)?
- Have ethical and privacy implications related to the representation of sensitive data been taken into account?

Risk factors and possible mitigation measures

- Data quality and consistency: data collected from different sources may vary in format, scale, or how up to date they are. It is advisable to adopt a uniform standard, document the source and date of each dataset, and perform cross-checks between datasets to verify their consistency (e.g. institutional sources vs. field observations).
- Project updates and sustainability: the project may lose momentum after the initial publication due to its complexity and licensing costs. It is important to define clear responsibilities for keeping the data updated and for ensuring that licence costs can be sustained. Detailed internal documentation and cross-training of several staff members are essential to ensure the maps are kept up to date.
- Protection of sensitive data and risk of unintended exposure: publishing information that could identify individuals or vulnerable communities. Consent should be obtained from those directly involved in the mapping, and an ethical review should be conducted prior to publication.

04 Defining the timeline

Although, as noted, every mapping activity should be framed within an ongoing process rather than as a series of isolated snapshots, it is undeniable that the data produced represent a picture of a specific moment in time. It is therefore highly counter-productive to start the mapping and then place it on hold for various reasons (such as unforeseen difficulties or shifting priorities), only to resume it later. The risk is that the data collected in the initial phase may no longer be valid. For this reason, it is crucial to establish a clearly defined timeframe – ranging from a few weeks to a few months – depending on the complexity of the area identified. Undertaking mapping activities within structured project frameworks, as was the case for Reggio Emilia and Modena through the Intercity Grant, has proven extremely beneficial.

Guiding questions

- What is the average estimated timeframe for mapping the identified area?
- How many human resources (internal and external) are needed to complete the mapping within the planned schedule?
- How frequently does the management of the places being mapped change?
- How often do the key reference persons change?

Risk factors and possible mitigation measures

To reduce the risk that the mapping – being an experimental activity – might be interrupted before completion (or significantly delayed), it is essential to adopt a proactive approach. This should include detailed planning, identification and management of potential risks, continuous engagement and consultation with key stakeholders, and ongoing monitoring to allow timely adjustments.

05 Involving relevant stakeholders

As previously discussed, the challenges and critical issues inherent in identifying and mapping relevant places are numerous. It is important to identify allies who can act as key informants and support this process. If there are no other compelling reasons to prioritise one area over another, it is advisable to select an area where the local authority already has established and active stakeholders.

Guiding questions

- What degree of legitimacy does the identified stakeholder hold within the area under analysis?
- Can they act as a bridge, helping the Municipality to engage with the identified place and build a relationship of trust?

Risk factors and possible mitigation measures

Being able to anticipate responses to the guiding questions listed above significantly reduces the risk that the activated contacts may prove counterproductive, for instance if they are not recognised or legitimised by the communities with which the administration is seeking to engage.

06 Use and dissemination of the maps

Once completed, the maps should be presented to all municipal services and technical departments and integrated into their operations. This ensures that all public officers can rely on a shared dataset on local diversity when planning and implementing their interventions.

As a shared asset across the entire municipal administration, the maps should also promote greater synergy between different initiatives carried out in the same territorial area, helping to break down the siloed approach typical of many public institutions.

Given the importance of a political endorsement for the initiative to reach a greater impact, the maps, once ready, should be presented to, and approved by, the local authority's various governing bodies as tools supporting policy development.

Finally, each local authority should determine whether or not to publish the maps, possibly integrating self-geolocation features within a participatory framework, in line with the objectives defined at the outset of the process.

Guiding questions

- To which operational and planning tools of local authorities can the maps be linked?
- Do other virtual maps on different areas of analysis already exist and are accessible to the public?

Risk factors and possible mitigation measures

There is a real risk that, once completed, the maps may not be used. Integrating this work into existing and well-established mapping systems, rather than creating a new one from scratch, can help mitigate this risk. If active citizen participation is envisaged, through self-geolocation features, it will be necessary to adequately promote this opportunity using all available communication channels (including public events where appropriate).

Conclusion

This project is situated within the broader international debate on cultural mapping, which understands mapping not as a mere cartographic representation, but as a social practice (Duxbury, Garrett-Petts & MacLennan, 2015). From this perspective, maps become tools for connecting data, narratives, and policies, generating forms of shared knowledge capable of capturing the complexity of places and the relationships across them.

Cultural mapping thus makes visible what usually remains invisible – memories, emotions, everyday practices – and transforms territorial representation into a process of mutual recognition and co-construction of narratives. The methodology and theoretical framework adopted have allowed us to interpret cultural diversity not as a mosaic of separate identities, but as a web of narratives and practices that continuously redefine the sense of belonging. In this view, research becomes not only a tool for mapping the territory but also an exercise in building critical interculturality, capable of overcoming stereotypes and appreciating the complexity of interactions.

Ultimately, urban and cultural mapping should be seen not merely as a descriptive exercise, but as a participatory process of representation, in which data become narratives and maps serve as instruments of mutual recognition and social cohesion. Cultural mapping has demonstrated how commercial activities, places of worship, and diverse languages constitute a potential resource not only culturally, but also educationally and economically: understanding their distribution allows for better-informed social and educational policies, and highlights multilingualism and cultural diversity as social competencies (Extra & Yagmur, (2008); Perlin et al., (2021)).

As a process anchored in a specific territorial context, it is difficult to delineate it a priori. The importance of the interactive construction of the map has been repeatedly emphasised, as it arises from the collaboration of all stakeholders involved – residents and

municipal administrations – within a specific context with its own characteristics and needs. These elements shape the design process while also allowing for ongoing redesign and modification during implementation. Furthermore, the fluidity of the map has been highlighted, requiring continuous attention to the evolving social processes of the territory to keep it relevant and useful.

It is our hope that the experimental work carried out by the Municipalities of Modena and Reggio Emilia (illustrated in Part One), as well as the attention points, potential challenges, and strengths identified (outlined in Part Two), will serve as a valuable guide for all local authorities wishing to engage in this type of exploration. We can therefore only wish everyone success in their work and in their mapping endeavours.

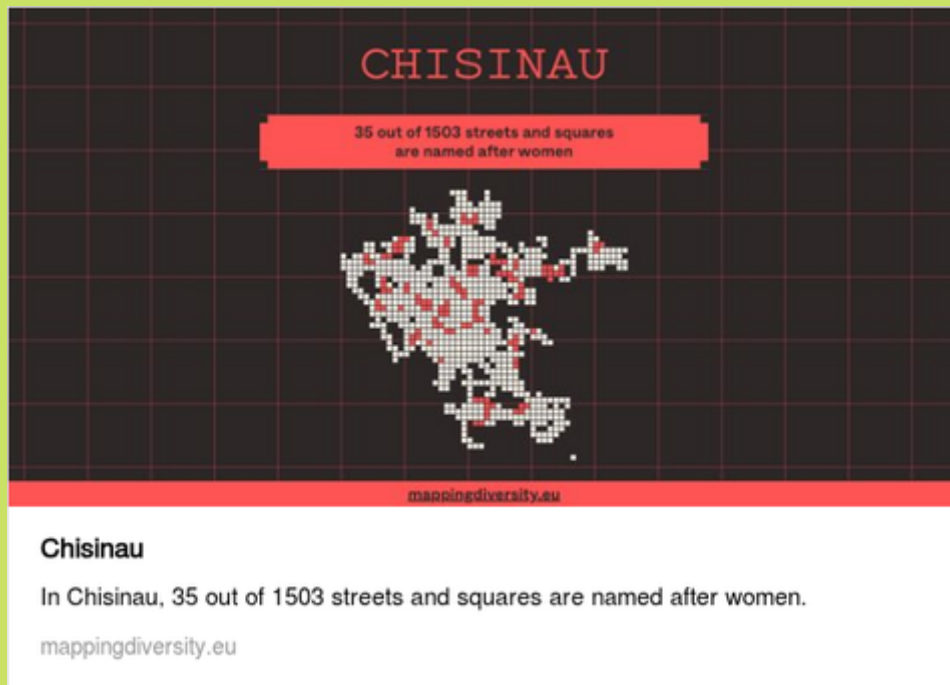
Appendix

Examples of maps

01

Focus on toponymy

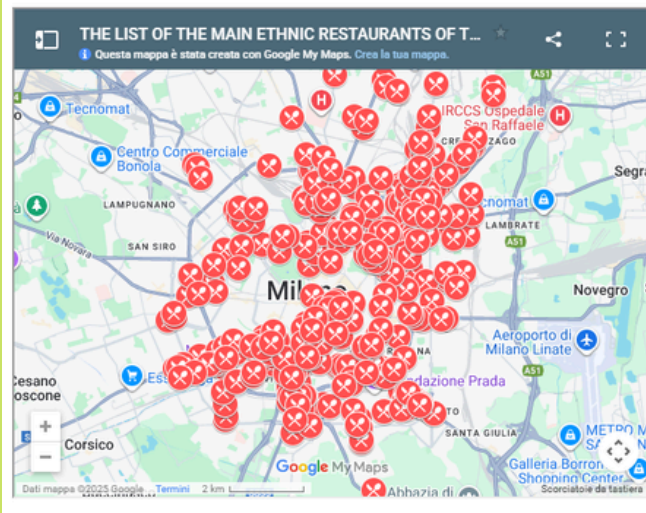
<https://mappingdiversity.eu/moldova/chisinau/>



02 Focus on diversity through food

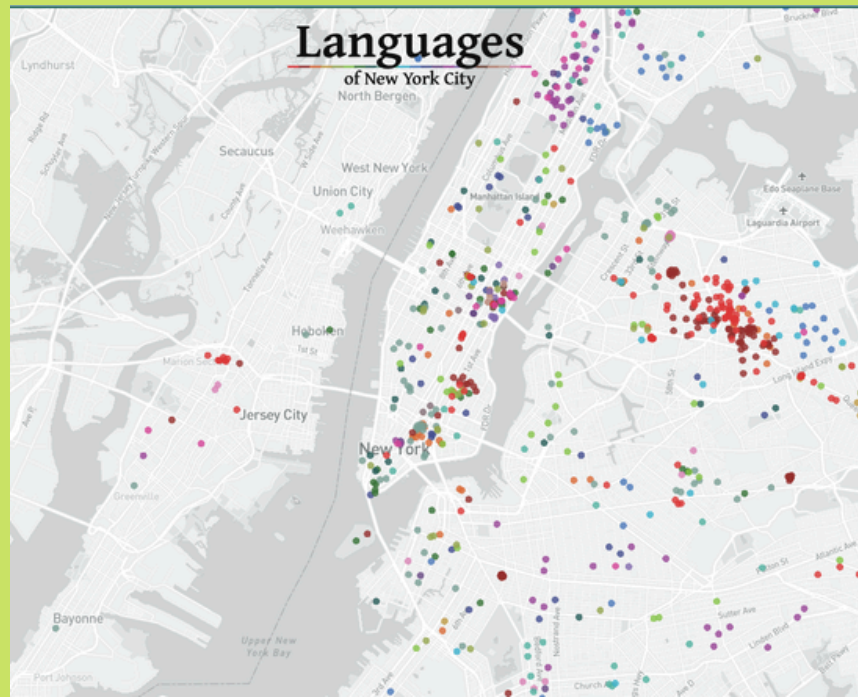
<https://www.migrations-mediations.com/il-database-della-ricerca/il-database-dei-ristoranti-etnici/>

THE MAP OF THE MAIN ETHNIC RESTAURANTS OF THE MILAN AREA



03 Focus on multilingualism

<https://languagemap.nyc/Explore/Language/Malayalam/705>



Appendix:

DATA COLLECTION FORM FOR **COMMERCIAL BUSINESSES**

(used by the Municipality of Reggio Emilia)

*** data highlighted in green are collected for informational purposes only and are not included in the mapping

- Registered name
- Sector/economic activity
- Address
- Telephone contacts
- E-mail address
- Website and social media profiles (if any)
- Opening hours
- Year of establishment
- Property ownership (owner-occupied, rented, loan for use, etc.)
- Name of the main proprietor
- Country of origin of the main proprietor
- Citizenship(s) of the main proprietor
- Previous professional activities
- Reasons for choosing this area to establish the business
- Other partners (if any)
- Country of origin of the partners
- Citizenship(s) of the partners
- Size (number of employees)
- Country of origin of the employees
- Membership of trade or professional associations (if any)
- Description of services offered/products sold
- Focus on one or more distinctive elements that characterise the business locally
- Description of the main customers (*to understand who frequents the business – whether only compatriots, people with an international background, or also Italians since 1861, etc.)
- Any collaborations with other community stakeholders (e.g. other businesses, local associations, etc.)
- Languages used in the shop (signage, information material, etc.)
- Current challenges and needs
- Development prospects

Appendix:

DATA COLLECTION FORM FOR PLACES OF WORSHIP

(used by the Municipality of Reggio Emilia)

*** data highlighted in green are collected for informational purposes only and are not included in the mapping

- Registered name (for formally registered religious institutions or other official registrations) or assigned name (for informal groups)
- Religion or faith practised
- Address
- Telephone contacts
- E-mail address
- Website and social media profiles (if any)
- Opening hours
- Year of establishment
- Property ownership (owner-occupied, rented, loan for use, etc.)
- Managing entity (association, individual, etc.)
- History of the place
- Any relics or significant artefacts kept within the place
- Main celebrations, open days/public visits
- Activities and services offered (beyond access to the place for prayer, specifying also the target beneficiaries)
- Solidarity projects and initiatives (locally and internationally)
- Institutions with which the place of worship collaborates:
 - Municipality
 - Province
 - Region
 - Prefecture
 - Chamber of Commerce
 - Police Headquarters
 - Other entities _____
- Membership in unions, federations, or other organisations (with or without formal agreement with the Italian State)
- Any relations with other places of worship (of the same or different faiths)
- Any relations with other public spaces and neighbourhood associations
- Current challenges and needs

Appendix:

DATA COLLECTION FORM FOR MOTHER-TONGUE LANGUAGE TEACHING VENUES

(used by the Municipality of Modena)

*** data highlighted in green are collected for informational purposes only and are not included in the mapping

- Registered name or assigned name
- Hosting institution/association/place of worship/informal venue
- Address
- Telephone contacts
- E-mail address
- Website and social media profiles (if any)
- Opening hours
- Year courses began
- Property ownership (owner-occupied, rented, loan for use, etc.)
- Managing entity (association, institution, place of worship, individual, etc.)
- Reasons for choosing this venue
- History of the course/school
- Language(s) taught
- Number of teachers and students
- Country of origin of teachers
- Country of origin of students
- Students' ages
- Description of main participants (to understand who attends the school, whether only compatriots, people with an international background, or also Italians)
- Teachers' proficiency
- Students' proficiency in the mother tongue at the start and end of the course
- Narratives considered significant regarding students' migration trajectories/experiences
- Any significant objects kept within the place
- Main open days/public visits
- Activities and services offered (beyond language courses, specifying the target beneficiaries)
- Solidarity projects and initiatives (locally and internationally)
- Institutions with which the course/school collaborates:
 - Municipality
 - Province
 - Region
 - Prefecture
 - Chamber of Commerce
 - Police Headquarters
 - Other entities _____

Appendix:

DATA COLLECTION FORM FOR MOTHER-TONGUE LANGUAGE TEACHING VENUES

(used by the Municipality of Modena)

***** data highlighted in green are collected for informational purposes only and are not included in the mapping**

- Membership in unions, federations, or other organisations (with or without an agreement with the Italian State)
- Any relations with other courses/schools (teaching the same language(s) or other languages)
- Any relations with other public spaces and neighbourhood associations
- Current challenges and needs
- Development prospects

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