

# **The Sri Lankan Diaspora in Italy**

An Explorative Mapping Submitted to the  
Berghof Research Center for Conflict Management

Altensteinstr. 48a

14195 Berlin

Germany

[www.berghof-center.org](http://www.berghof-center.org)

by

Ranjith Henayaka-Lochbihler

[Ranjith.Henayaka@gekodem.org](mailto:Ranjith.Henayaka@gekodem.org)

and

Miriam Lambusta

[miriamlambusta@yahoo.it](mailto:miriamlambusta@yahoo.it)

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## **1. Introduction**

Many Sri Lankan migrants chose Italy as a permanent working and living destination. This led to the creation of a large and consolidated community over the last 30 years of which no comprehensive social scientific research has been conducted. In this sense, the Italian case is fairly peculiar if compared to other Western destinations chosen by Sri Lankan migrants, such as Canada, Great Britain, Switzerland, and Germany. In fact, the only studies that deal with Sri Lankans in Italy are concerned with a few communities that settled down in Milan, Rome and Catania. Moreover, there are some general statistics concerning the foreign presences in Italy which take into account the Sri Lankan immigrants. On this basis we have conducted an explorative research, consisting of interviews with some key persons of the Sri Lankan Diaspora in Italy and an analysis of public statistical data and studies. Yet our mapping is incomplete. It consists of a fairly detailed description of the Sinhalese Diaspora, but largely leaves aside the Tamil one. The main reason is the much smaller number and influence of Tamils in Italy, as well as the lack of time and resources for doing research on the Tamil groups in the South. Addresses of major Tamil groups can be found on page 14.

At the heart of the study lies an outline of the main phases of the Sri Lankan immigration to Italy and a mapping of the social structure of this community. It describes locations, employment sectors, organizations and integration in the Italian society.

The mapping aims to give a first systematic overview of the Sri Lankan Diaspora in Italy, hoping to become an orientation-paper for further social research on the Sinhalese and Tamil immigration and for supporting political pro-peace activities by its members.

## **2. Sri Lankan Immigration to Italy**

The first Sri Lankans immigrating to Italy during the second half of the seventies were mainly Catholic women that had been recruited for working in old people's homes. Those were rapidly followed by people who had worked for Italian entrepreneurs in Sri Lanka at the beginning of the Eighties.

Italy was seen as a temporary destination, nevertheless most of the immigrants chose it as a permanent place of residence.

The main reasons why Italy became a popular destination were the conviction of finding employment opportunities easily and the better admission possibilities compared to other European countries. Indeed, before going to Italy, lots of Sri Lankans tried to immigrate into Great Britain, Germany, Switzerland or France, but their application for residence status were rejected. Between 1986 and 1990 a series of Admission Acts attracted many Sri Lankans. Moreover, in 1996 the Dini Decree<sup>1</sup> simplified the bureaucratic procedures for the family reunifications, enabling a few thousand Sri Lankans to join their relatives.

Furthermore, an attraction factor has been the so-called "nominative calls", a system of legal immigration consisting in a formal admission demand made by

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<sup>1</sup> At that time Lamberto Dini was the Italian Foreign Minister

an Italian employer who must guarantee a working place for the foreign worker (Cologna, 2003: 25).

After 1998 another Admission Act augmented the percentage of Sri Lankan men, balancing the rates between female and male presences.

In the big Italian cities, such as Rome, Milan and Naples, the Sri Lankans have built up a solidarity network, creating "enlarged families" in which working positions and employment opportunities are exchanged among relatives and compatriots (Martinelli, 1998: 165).

The number of Sri Lankan presences in Italy is not precise. There are different datas publically diffondend by official institutions referring to 2003. The Sri Lankan Embassy in Rome declares that in 2003, 80,000 Sri Lankans were regularly registered in Italy (Interview, 2004); ISTAT, the Italian Institute for Statistics, estimates the Sri Lankan presences to be 26,474 in 2001; the Caritas/Migrantes statistics on immigration state that the Sri Lankans living in Italy are 35,845. Taking into account these three values, we estimate the Sri Lankan presences to be 45,000/50,000.

The division of Sri Lankans into Sinhalese and Tamils is not confirmed by recent statistics. Nevertheless, the sociologist Enrica Morlicchio estimated that 2/3 of the entire Sri Lankan population in Italy is composed of Sinhalese and 1/3 of Tamils (Mottura, 1992: 294).

Besides the official presences, the illegal ones are considered very high. This phenomenon is facilitated by some organizations that introduce Sri Lankans illegally into Italy, mostly through the Balkans or through Austria. The illegal traffic of immigrants is often hidden behind travel agencies or import-export enterprises. (Morlicchio, 1992).

Emigrating towards Italy is considered an economical investment for a future return to the mother country. 65% of the Sri Lankans came to Italy for working reasons. Among these 58,9% are dependent workers and 3,2% have their own enterprises. Only 0,1% have immigrated for studying and 0,7% for religious reasons, instead 31,4% for family reunifications (Caritas, Dossier Statistico, 2003: 117).

Many Sri Lankans left their country for political reasons, but the Central Commission for Recognizement of the Refugee status rejected most of the asylum demands. In 1993, 43 Sri Lankans asked for political asylum, but only 3 were accepted as refugees. In 2001, 555 Sri Lankans asked for political asylum and in 2002, 1,406. Nevertheless, there is no public data about the number of accepted demands throughout the past years (Caritas, 2003: 481).

### **Political asylum requests in Italy**

<i>2001</i>		<i>2002</i>	
Iraq	1,985	Sri Lanka	1,406
Turkey	1,690	Iraq	1,199
Serbia-Montenegro	1,526	Serbia-Montenegro	1,183
Sri Lanka	555	Turkey	531
Romania	501	Eritrea	473

Dossier Statistico Immigrazione Caritas/Migrantes, 2003. Elaboration on datas of UNHCR.

### **3. Location of the Major Communities**

#### 3.1. Lombardia

In 2003, 17,850 Sri Lankans lived in the industrial region of Lombardia (Ismu, 2003). Moreover, 1,860 illegals are estimated to live in Lombardia. Their place of residence is often close to the working location.

##### 3.1.1. Milan

In 2003, 7,216 Srilankans were legally registered in Milan (Cologna, 2003: 24).

The first immigration waves during the second half of the Eighties towards this city consisted mainly of Tamils, followed by Sinhalese at the beginning of the Nineties. The Sinhalese in Milan mostly come from the South-western part of Sri Lanka, especially from the cities of Colombo, Negombo, Handala, Ja-Ela, Nathandiya, Halawatha, and Wennapuwa.

The demographic profile of the Sinhalese in Milan shows that the Admission Act from 1998 favoured the introduction of men, so to balance the percentage between male (40,5%) and female (59,5%) presences.

The residential locations of Sri Lankans in Milan are mainly the popular districts of Loreto, via Venini, and Lazzaretto. Paying rent is one of the biggest problems which Sri Lankans in Milan have to face. Therefore, they tend to live in "Immigration houses" (Cologna, 2003), overcrowded flats, where more families live together.

Sinhalese in Milan meet in the Duomo Square during their free time or play cricket in the Lambro and Trento Parks.

The Tamils often live in caravans because they work at the fairs in Idroscalo and Veresina, two peripheral districts are the main meeting points of the as well.

#### 3.2. Lazio

The most significant Sinhalese community in the Lazio region is located in the city of Rome and its surrounding.

##### 3.2.1. Rome

Rome is seen as the biggest multicultural city and is therefore the main attraction centre for Sinhalese immigrants.

The favourite residential areas for Sinhalese in Rome are the Cassia, Collina Fleming, and Appia districts; furthermore, the peripheral zones of La Rustica, Mentana, Prima Porta, Monterotondo, Ostia.

Throughout the years the Srilankan communities have gradually started to establish contacts with Italian public institutions, such as the Immigration Offices both of the Lazio Region and the Lazio County and the Regional Employment Office. In spite of the cooperation built up with some Italian

institutions, during interviews Sri Lankans manifested dissatisfaction and mistrust towards these public offices (Interviews, 2004).

During the free time Sinhalese meet regularly around the Roman Colosseo, the San Pietro Church, the Verona Square, the Trevi Fountain or at "Castel Sant'Angelo", a fortress, reminding Srilankan castles (Avola, 1998). Furthermore, the Sinhalese community organizes collective meetings in public squares, such as the Mancini and Vittorio Squares, where they post news-manifestos in Sinhalese. During the summer they often meet and play cricket in the Villa Carpegna Park.

### 3.3. Southern Italy

Many Sri Lankans chose to live in Southern Italy because they feel its society to be similar to their mother country's one (Interviews, 2004).

In Sicily 95,1% is concentrated in the big urban districts of Palermo (38,6%), Messina (31,4%) and Catania (25,1%) (Caritas, 2003: 468).

A big Sri Lankan community lives in Naples as well (Mottura, 1992: 298).

## **4. Main Employment Sectors**

Most Sri Lankans in Italy are employed in the domestic sector<sup>3</sup>. This type of employment characterises more the Sinhalese community rather than the Tamil one.

The recent emancipation of Italian women increased the demand for domestic workers. These people, mainly Sri Lankans or Philippines, often live in the family they work for and have one free day a week.

The working condition of Srilankans in Italy has been defined as "subordinate"<sup>4</sup> (Cologna, 2003: 64). Indeed, 97,2% of the Sri Lankans are dependent workers, mostly employed in the professional niches of domestic assistance, housekeeping, waiting, factory-work in light industry, and cleaning services.

### 4.1. Milan

Besides the domestic employment, the Sri Lankans in Milan satisfied their needs for ethnic services (Cologna, 2003: 27), opening restaurants, cleaning enterprises, call centres, video-shops, traditional food shops and minimarkets.

The location of Sri Lankan's working places is spread out all over the city.

The ethnic shops are frequently situated at the Viale Papiniano market and the popular district of Lazzaretto.

### 4.2. Rome

Mainly all Sri Lankans living in Rome are employed in the domestic sector. During interviews, Sri Lankan women declared to be disappointed by the employment market they found in Italy. They state that being dependent

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<sup>2</sup> Domestic assistance.

<sup>3</sup> cfr. Ambrosini, 1995b

workers mines any career possibility. Moreover, they feel that the Italian working conditions impede their emancipation even more than in their mother country (Cologna, 2003: 167).

After working for several years in the domestic sector, some Sri Lankan men started their own entrepreneurial activities, founding consumer cooperatives, handicraft shops, food shops, and cultural initiatives. One of the biggest school-cleaning enterprises in Rome is the "Cooperativa Multi-etnica di Pulizie Sud-Est", indeed led by Sri Lankans.

#### 4.3. Catania

The Srilankans in Sicily's second biggest city are mainly employed in the service and restauration sectors or work as guards and gardeners.

In Catania a small portion of Sri Lankans found employment in the agricultural production as well (Martinelli, 1998: 29).

### **5. Integration within the Italian Society**

Many Sri Lankan immigrants stated in interviews that they perceive the working tie with Italian employers as a "master-servant" relationship (Cologna, 2003: 183). This depends mainly on Sri Lankans' subordinate working position that increases the mistrust towards Italians and intensifies a sort of "class consciousness" (Poltrinieri, 2001).

Sri Lankans living in Italy often have a high education on secondary level and those who belong to the middle-class in their mother country do not easily accept to send their children to Italian schools or universities. The most, indeed, prefer the perspective of studying in an English speaking country. Italians are mostly judged as impolite and the Italian education level is considered mediocre (Interviews, 2004).

The behaviour towards the Italian public health system marks out the mistrust of Sri Lankans towards their host country. Especially women prefer to address to compatriots rather than to the public health institutions (Cologna, 2003: 83).

Italian public institutions try to eliminate the gap between Italian society and Srilankan community. Indeed almost each town has a "Foreigner's Council"<sup>6</sup>, where representatives of the biggest communities are elected in order to participate to the local political life.

The most significant ones are the "Foreigner's Council of the County of Florence"<sup>6</sup>, the "Foreign Communities' Forum"<sup>7</sup> and the "Immigration Council"<sup>8</sup> at the Italian Government in Rome. Two Sinhalese men have been elected into these three councils: Tiskumana Ranijth Bandra in Florence and Dayaratne Ananda Sarath Seneviratne in Rome.

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<sup>4</sup> "Consiglio degli Stranieri"

<sup>5</sup> "Consiglio degli Stranieri della provincia di Firenze"

<sup>6</sup> "Forum delle Comunità Straniere"

<sup>7</sup> "Consiglio degli Immigrati"

Strong ties exist between the Sri Lankan Associations and the Trade Unions, especially the C.G.I.L.(left-oriented) and C.I.S.L. (centre-oriented) that often offer rooms and financial aid for Sri Lankan meetings.

Every year the administration of the city of Palermo organizes a sport competition, called "Giornata dello Studente Tamil" ("Day of the Tamil Student"), trying to foster the integration of the large Tamil community living in Sicilian capital.

## **6. The Sri Lankan organizations in Italy**

The types of Sri Lankan organizations in Italy can be divided into five groups: associations, religious groups, politically engaged groups, multiethnic initiatives and interest groups in the Italian public institutions.

The associations deal mainly with welfare work, bureaucratic support, employment intermediation and often have contacts with the Sri Lankan Embassy in Rome.

There are no Sri Lankan organizations in Italy only mobilizing on political grounds. Nevertheless, there are some that perceive themselves more politically engaged, many of them influenced by JVP. Most of the JVP people fled to Italy between 1987 and 1990 and started organizing the political life in the communities of the bigger cities. In Verona, Venice, Rome, and Bologna the JVP ideological background is predominant in at least one association per city.

### **6.1. Sinhalese Associations, Politically Engaged Groups and Multiethnic Initiatives**

#### 6.1.1. Rome

- **Sri Lanka Association Italy**

Hon. President: Dayaratne Ananda Sarath Senavirathna

Via S. Croce in Gerusalemme 106 a

00185 Rome

Tel: ++39-06-7001745

++39-368-3216143

Fax: ++39-06-233225878

The association was founded in 1980.

Activities:

- Legal and bureaucratic assistance
- Consulting
- Organization of events → "Non solo tè"<sup>9</sup>: exhibition of traditional dances; literary discussions; organization of a Batik market.
- Production of a Sinhalese-Tamil-Italian dictionary
- Administration of a Sinhalese library
- Cooperation with Italian organizations dealing with immigrants;
- Summer courses for children

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<sup>8</sup> "Not only tea"



- Professional education courses

- **JVP-Italy**

Official Representative: Sudath Adikari

Via Giolitti 231

00185 Rome

Tel: ++39-06-30609545

++39-339-6386214

E-Mail: [jvpitalia@tele2.it](mailto:jvpitalia@tele2.it)  
[sudathadikari@tele2.it](mailto:sudathadikari@tele2.it)

Activities:

- Legal and bureaucratic assistance
- Consulting
- Efforts of drawing Italian public opinion's attention towards the civil war in Sri Lanka.

### 6.1.2. Florence

- **Sri Lanka Association Florence**

Chairman : Ajith Kariyawasan

Via Lambertesca 10

50100 Florence

Tel: ++39-338-1244785

E-Mail: [ajith26@libero.it](mailto:ajith26@libero.it)

Activities:

- Legal and bureaucratic assistance
- Organization of events: → "Festival dei Popoli"<sup>10</sup>.

### Naples

- **Association Sri Lanka Napoli**

Mark Anthony Perera

Via Torino 16

80142 Naples

Tel: ++39-338-4742125

Fax: ++39-81-261896

This association was founded in 1987.

Strong ties with the left-oriented trade union C.G.I.L.

Activities:

- Legal and bureaucratic assistance
- Italian courses

- **Sri Lanka Women's Association Napoli**

Madona Dissanayake/Selin F.

Vicolo Lammatari 45

80137 Naples

Tel: ++39-08-18768402

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<sup>9</sup>"The People's Festival"

++39-340-5708142

### 6.1.3. Catania

- **Associazione Culturale dello Sri Lanka**  
Via Franchetti 6  
Catania
- **Sri-Lanka Musical Group**  
Via C. Abate 10/E  
Catania

### 6.1.4. Bologna

- **Sri Lanka Circle Bologna**  
Representatives: John R. Gomez/Hiendra Nawarathna  
Via Marconi 16  
40124 Bologna  
Tel: ++39-051-221664  
E-Mail: [yasakavi@libero.it](mailto:yasakavi@libero.it)
- **Chaminda jayanath Manamendra**  
Via Otello Bonvicini 7  
40124 Bologna  
Tel: ++39-339-8341154  
++39-334-3069304

### 6.1.5. Milan

- **World Ceylon Circle**  
Sylvestor Jayakody  
Via Porpora 14  
20131 Milan  
Tel: ++39-02-29403406  
Fax: ++39-02-178222938  
E-Mail: [worldceylon@tiscali.it](mailto:worldceylon@tiscali.it)
- **Cooperativa X-Etnica**  
  
Italian-Srilankan-African project.  
Activities:
  - Promotion of multicultural integration
- **Arcobaleno**  
  
This multiethnic cooperative was founded in 1982.  
  
Activities:
  - Legal and bureaucratic assistance
  - Italian courses

- Organization of a football matches between immigrants: →  
"Mundialito"

#### 6.1.6. Verona

- **Associazione della Solidarietà Sri Lanka**

B.L. Sudath Fernando  
Via Artigliere 1  
37129 Verona  
Tel:++39-045-594744

This association is JVP-oriented

Activities:

- Legal and bureaucratic assistance
- Administration of a Sinhalese library

- **Comitato Verona Aiuto Studenti Sri Lanka**

Jayakody Ivan  
Vicolo Dietro SS. Apostoli 2  
37121 Verona  
Tel:++39-045-597946/803668

Activities:

- Scholarships for Sri Lankan students

#### 6.1.7. Venice

- **Associazione Sri Lanka Venezia**

Ronlas Perera  
Casella Postale 107  
Venice  
Tel:++39-380-3520896

Activities:

- Legal and bureaucratic assistance
- Humanitarian aid in Sri Lanka

#### 6.1.8. Messina

- **A.N.O.L.F. Sacalde (affiliated to the trade union C.I.S.L.)**

Dino Calderone  
Tel:++39-338-5677501  
E-Mail: [sacalde@tiscalinet.it](mailto:sacalde@tiscalinet.it)

## 6.2. Temples, Churches and Religious Meeting Points

### 6.2.1. Milan

- **Mihan Vihara Temple/Yatharthawady-Buddhist Realist Centre**  
Via Bernardino Verro
- **Sri Lanka Buddha Sangamaya**  
Rev. M. Wimalarathna Thero  
Via Pienza 6/a  
20142 Milano  
Tel: ++39-02-89305295  
E-Mail: [laukaramaya@hotmail.com](mailto:laukaramaya@hotmail.com)  
[wimala72@yahoo.com](mailto:wimala72@yahoo.com)

Activities:

- Humanitarian aid
- Traditional dance courses
- Administration of a Sinhalese library.

### 6.2.2. Rome

- **Santa Maria dei Pellegrini Church**  
Rev. Fr. Neville Joe Perera  
Via Bernardo Pasquini 34  
00124 Rome  
Tel: ++39-06-5098263  
++39-339-5878246  
E-Mail: [nevillejoe@hotmail.com](mailto:nevillejoe@hotmail.com)

### 6.2.3. Florence

- **Samadhi Viharaya**  
Rev. D. Nandasiri Thero  
Via Carlo Del Prete 10  
50127 Florence  
Tel: ++39-055-4377833  
E-Mail: [samadhiviharaya@msn.com](mailto:samadhiviharaya@msn.com)
- **Fr. Leo Perera**  
Via Romana 55  
50125 Florence  
Tel: ++39-055-22233  
++39-333-4516299  
E-Mail: [leoperera@hotmail.com](mailto:leoperera@hotmail.com)

#### 6.2.4. Catania

- **Tempio Buddista (Buddhist Temple)**

Via Carini 9

Catania

#### 6.2.5. Verona

- **Centro Buddista (Buddhist Centre)**

Ven. G. Piyadassi Thero

Via Chioda 96

37136 Verona

Tel: ++39-045-950968

++39-349-4375038

E-Mail: [piyadassi@virgilio.it](mailto:piyadassi@virgilio.it)

- **San Luca Church**

Rev. Fr. M. Jude Piyal Fernando

Corso Porta Nuova 12

37122 Verona

### **6.3. Major Tamil Associations**

#### 6.3.1. Palermo

- **Coordinamento Tamil**

Matha Candia/Kanes Woren

Via Dante 218

90141 Palermo

Tel: ++39-091-6850274

++39-339-3818763

Fax: ++39-091-6812948

E-Mail: [italy@tronline.org](mailto:italy@tronline.org)

- **Centro Culturale Tamil**

Thureswamy Aravinthan

Via Balsamo

90141 Palermo

Tel: ++39-

#### 6.3.2. Catania

- **Associazione dei Tamil in Italia**

Tahasan

Via Oliveto Scammacca 4

95127 Catania

Tel: ++39-347-8538213

- **Tempio Tamil**  
Via San Calago 45  
Catania

#### 6.3.3. Naples

- **Associazione Sri Lanka**  
Piazzetta Ponte Corvo 5  
80100 Naples  
Tel/Fax: ++39-081-291418  
          ++39-338-4742125  
E-Mail : [less\\_sportello@tiscali.it](mailto:less_sportello@tiscali.it)
- **Student Welfare Organization Sri Lanka Junior School**  
Via Foria 68  
80137 Naples  
Tel: ++39-081-290013  
E-Mail: [srilankajuniorschool@libero.it](mailto:srilankajuniorschool@libero.it)

#### 6.3.4. Lecce

- **Associazione dei Tamil in Italia**  
Suqitharan Navaratnam  
Via Francesco Crispi 20  
73100 Lecce  
Tel: ++39-0832-279808  
      ++39-340-4068796

#### 6.3.5. Bologna

- **Associazione Tamil Bologna**

#### 6.3.6. Reggio Emilia

- **Associazione Sri Lanka Tamil**  
Josef Tambinajagam  
Campo Samarotto 10  
Reggio Emilia  
Tel: ++39-0522-455371  
      ++39-339-3174478

## 7. Newspapers and Broadcasting

### 7.1 Broadcasting

- Program: **Trasmissione Comunità dello Sri Lanka**  
Radio Station: **Radio Città Aperta (Rome)**

The program was established in 1989; weekly; in Sinhalese and Tamil language.

- Program: **Radio Giornale**  
Radio Station: **Radio Messina Quartiere (Messina)**

The program was established in 2000; daily news in Italian and Sinhalese.

- Name of the program: **Nuova Frontiera**  
Radio Station : **Radio Messina Quartiere (Messina)**

Daily; thirty-minute-long program; traditional music; cultural informations.

- Program: **Vivara**  
Radio Station: **Radio Onda d'Urto (Brescia)**

The program was established in 1996; every two weeks; interviews, legal information, traditional music; in Sinhalese.

### 7.2. Newspapers and Reviews

- **The World Ceylon (Milan)**  
Monthly; publication of Sri Lankan and Italian news in Sinhalese.
- **Lakhiru (Rome)**  
Weekly; publication of Sri Lankan and Italian news in Sinhalese.
- **Il Dhumcatu (Rome)**  
Monthly; founded in 2001; supervised by Sri Lankans, Pakistani, Indians, ROMs, Peruvians; published in Italian, English, Bengali.
- **Stringer (Rome)**  
Monthly; publication of South Asian political news.  
Printed and online format.

## **8. Preliminary Conclusions**

In this explorative study we have elaborated some key patterns of the social structure of the Sri Lankan communities in Italy. As outlined, the Sri Lankan community is composed of a Sinhalese majority (approx. 90 %). There is no empirically verified data concerning the Tamil and the Muslim minorities therefore it would be necessary to conduct a further analysis to outline more precisely the structure of these smaller communities.

The Sinhalese reside mainly in the rich and industrial Northern cities of Milan, Verona and in Rome, Florence, Bologna, Naples, Palermo and Messina. The main employment sector of Sri Lankans is the domestic one, even if a growing percentage has started their own enterprises.

The Sri Lankan Diaspora in Italy is characterised by a well-structured communitarian life. Many organizations have been established in order to assist and support the immigrants. The Sinhalese associations are characterised by local-based assistance activities in which politics play a minor role. Yet, members of the Diaspora community are aware of political developments back home and open for a dialogue for the establishment of a Diaspora network on a national basis. The latter would aim for fostering realistic political discussions on the peace process and the exploration of support opportunities.



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- Venier, M.C., *Il contributo italiano al processo di pace dello Sri Lanka*, in *Cooperazione*, novembre 1990

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- Interview with Rodney Perera, Ambassador of Sri Lanka, 19.07.2004, Rome
- Interview with M. Sumanadasa, 19.07.2004, Rome
- Interview with Dayaratne Ananda Sarath Senavirathna, 19.07.2004, Rome
- Interview with Sudath Adikari, 20.07.2004, Rome
- Interview with Fr. Neville Joe Perera, 22.07.2004, Rome
- Interview with Mark Anthony Perera, 24.07.2004, Naples
- Interview with Madona Dissanayake, 24.07.2004, Naples

- Interview with Selin F., 24.07.2004, Naples
- Interview with Ajith Kariyawasan, 26.07.2004, Florence
- Interview with Fr. Leo Perera, 26.07.2004, Florence
- Interview with D. Nandasiri Thero, 27.07.2004, Florence
- Interview with Chaminda jayanath Mananebdra, 27.07.2004, Bologna
- Interview with M. Wimalarathna Thero, 28.07.2004, Milan
- Interview with Sylvester Jayakodi, 29.07.2004, Milan
- Interview with G. Piyadassi Thero, 30.07.2004, Verona
- Interview with Fr. M. Jude Piyal Fernando, 31.07.2004, Verona
- Interview with Jayakody Ivan, 31.07.2004, Verona
- Interview with Ronlas Perera, 01.08.2004, Venice
- Interview with Roshan Fernando, 01.08.2004, Venice