

# MyHandScraft

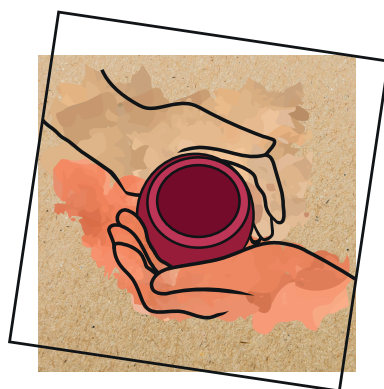
Migrants' Hands & Skills to Create a Future Track

## Field Study Research State of the Art Report

Analysis of genuine needs and  
skills mapping among migrant  
and local handcrafters



Co-funded by the  
Erasmus+ Programme  
of the European Union



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# INTRODUCTION

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## Aim of the project

The State-of-the-Art Report is the first Intellectual Output of the *MYHANDSCRAFT – Migrants Hands and Skills to Create a Future Track* - project, a two-and-a-half-year *European project funded by the Erasmus + programme – Key Action 2 in the field of adult education*, that involves five partners from **Italy, United Kingdom, Greece, Cyprus and Lithuania**. The general aim of the project is to improve and extend the supply of high-quality learning opportunities adapted to low-skilled or low-qualified adults' needs and, alongside, to extend and develop educators' competences, all this by **valorising artistic competences and cultural heritage** in order to increase and create synergies between educational and cultural fields. The specific aim of the project is to develop a **training programme** to increase opportunities for the economic and social integration of adult migrants, in particular newly-arrived migrants, refugees and asylum seekers, into society and the labour market, **encouraging the sharing of skills and craft traditions** between migrants and local handcrafters, leading to a process of mutual exchange, enrichment and enhancement of intercultural and entrepreneurial skills of migrant and local handcrafters.

## Aim of the field study research

In this context, the present field study research is aimed at **analysing the current situation of adult migrants and local adult handcrafters**, focusing on the unexplored potential of migrants to improve their technical skills, using the handicraft to trigger a process of collaborative learning and exchange. This will facilitate the setting up of a proper framework to foster the personal and professional development of both target groups, filling identified shortages and gaps and meeting their learning needs.

With a view to pursuing this objective, **two surveys** were designed in order to carry out:

1. a *needs analysis* addressed to **migrants**, newly-arrived refugees and asylum seekers, to gain an insight of their **learning needs and the integration obstacles** they faced in their local society and labour market, and of their level of awareness about employment and self-employment opportunities in the local handicraft sector;
2. a *skills' mapping* exercise targeted at **both migrants and local handcrafters** to identify both groups' **handicraft skills** in terms of techniques, products, materials and working procedures which can be shared and combined, thus encouraging a fruitful exchange between the target groups



The field study research was conducted through the arrangement of **face-to-face interviews** with a sample of 50 people per country (**25 migrants and 25 local handcrafters**). The surveys were designed in a way to ensure proper collection of both quantitative and qualitative data. Hence, each survey included a combination of open-ended and closed questions, which allowed the collection of demographic information, to identify existing needs among the migrant target group, and to understand existing skills and skills shortages both among migrant and local handcrafters.

The analysis of the results of the two surveys will prepare the ground for the design of a tailor-made *E-Educational Programme*, which will be delivered at local level through a series of workshops, in order to properly address the differences and to enhance the similarities in terms of knowledge and experience in the handicraft sector between the two target groups and their cultures of origin.

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# 1 LOCAL CONTEXTS

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## 1.1 Overview of the situation of migrants, refugees and asylum seekers in the partner countries

### ITALY

According to the last national demographic balance published by Istat in June 2018, and referring to 2017, the number of foreigners who have arrived in Italy is higher than the number of Italians who have emigrated. However, as reported by the statistic migration dossier<sup>1</sup> published by Centro Studi Idos, such ratio may also be underestimated due to the fact that not all migrants have officially registered in the destination country.

As of January 1<sup>st</sup> 2019, the population of Italian citizens was approximatively 60.391.000, and the number of non-nationals presents in Italy was 5.234.000, representing 8.7% of the total population.<sup>2</sup> In such a context and as far as immigration flows are concerned, in 2018, 53.596 people applied for asylum. Among the total number of applicants, 78.9% are men, 21.1% are women, 7.1% are children and 6.8% are unaccompanied children.<sup>3</sup>

According to the latest available Eurostat data<sup>4</sup>, in the first three months of 2019, 8.390 new asylum applications were presented in Italy from Pakistan, Ukraine, El Salvador, Peru, Bangladesh, Venezuela, Albania, Morocco, Nigeria and Senegal, showing an increase in applications from Latin Americans who now represent approximatively 16% of all applicants in this 3-month period. In the same period of 2019, Italian territorial commissions resolved 21.620 asylum applications, recognizing 10% as refugees, 6% as subsidiary protection, about 2% as complementary form of protection, and 82% of the applications were rejected.<sup>5</sup>

As far as the specific context of Sicily is concerned, as of 1st January 2018, the foreign population residing in the region reached 193.014 individuals, corresponding to 3,8% of the total population residing in the region, with the highest presence in the provinces of Palermo

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<sup>1</sup> *Dossier Statistico Immigrazione 2018*, IDOS, available at <https://www.dossierimmigrazione.it/prodotto/dossier-statistico-immigrazione-2018/>

<sup>2</sup> *Demographic Indicators*, (press release) 2019 ISTAT, available at [https://www.istat.it/it/files//2019/02/Indicatoridemografici2018\\_EN.pdf](https://www.istat.it/it/files//2019/02/Indicatoridemografici2018_EN.pdf)

<sup>3</sup> Aida, *Asylum Information Database, Country Report: Italy*, 2018 update, available at <https://www.asylumineurope.org/reports/country/italy>

<sup>4</sup> Eurostat, *First instance decisions on applications by citizenship, age and sex Quarterly data (rounded)*, last update 13 June 2019, available at [http://appsso.eurostat.ec.europa.eu/nui/show.do?dataset=migr\\_asydcfstq&lang=en](http://appsso.eurostat.ec.europa.eu/nui/show.do?dataset=migr_asydcfstq&lang=en)

<sup>5</sup> UNHCR, *Italy fact sheet*, May 2019, available at <https://data2.unhcr.org/en/documents/download/70078>

and Catania, with ca. 36.000 foreigners each<sup>6</sup>. Apart from the population coming from other EU countries (28%), the following macro-areas apply for Sicily: 20% from Northern Africa, 14% from Central-South Asia and 10% from Western Africa.

#### CYPRUS

**Cyprus** is a country that hosts a large number of foreigners. Due to its position located some 170 kilometers off the Lebanese coast and 70 kilometers off the Turkish coast, Cyprus has become an increasingly popular entry point for migrants trying to reach the EU<sup>7</sup>. In 2018, based on the statistical data of the Cyprus Asylum Service, Cyprus reached its peak of applications for asylum with 5.000 cases and more than 6.000 people seeking for asylum, with a 32% increase of the applications compared to the previous year. Moreover, 17.500 people applied for asylum in Cyprus over the last 5 years, from 2014 to 2018.<sup>8</sup> Furthermore, nearly 800 persons were recognised as refugees in Cyprus between 2014 and 2018, but a reduction of this number was observed in the past few years. Finally, nearly 6.200 cases are still pending for 2018, which means that the numbers mentioned above will increase in the following years.

The countries of origin of asylum seekers for 2017 are Syria, with the highest rate of 39%, India with 10%, Vietnam with 8%, and countries like Bangladesh, Egypt, Pakistan, Sri Lanka, Somalia, Cameroon, Philippines and other with lower rates.<sup>9</sup> This population is facing many difficulties, as in all cases of asylum-seekers, including inability to communicate properly, lack of transportation, lack of interest from employers, which in turn impedes asylum-seekers' access to services offered by the labour office. All these issues contribute to further reduce employment opportunities for migrants, who often strongly rely on the support they receive from Social Welfare Services of Cyprus for their subsistence. The activity rate of migrants in Cyprus is limited to 50%, which is quite low compared to many other EU countries., and the few available jobs tend to be low-qualified and to provide low salaries.

#### GREECE

**Greece** has been experiencing migration for the last 30 years, mainly as a result of the geopolitical changes in Central Eastern Europe. Currently, the immigrant population in Greece corresponds to about 1.3 million people, (12% of the total population of 11 million people). While the flow of refugees and migrants into Europe is by no means a new phenomenon, 2015 marked a step up in the scale and nature of the problem. Greece is the main entry point on the

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<sup>6</sup> *Migrazioni in Sicilia 2018*, osservatorio migrazioni, Istituto di formazione politica Pedro Arrupe, available at <http://www.osservatoriomigrazioni.org>.

<sup>7</sup> *Refugees and migrants increasingly attempting to reach EU through Cyprus*, available at <https://www.infomigrants.net/en/post/16468/refugees-and-migrants-increasingly-attempting-to-reach-eu-through-cyprus>

<sup>8</sup> *Asylum Service Statistical Data 2008-2018*, available at [http://www.moi.gov.cy/moi/asylum/asylumservice.nsf/2CD77F5605187E5CC2257FE0003586F9/\\$file/Asylum%20Statistical%202008\\_2018.pdf](http://www.moi.gov.cy/moi/asylum/asylumservice.nsf/2CD77F5605187E5CC2257FE0003586F9/$file/Asylum%20Statistical%202008_2018.pdf)

<sup>9</sup> *Asylum Service Statistical Data*, available at [http://www.moi.gov.cy/moi/asylum/asylumservice.nsf/asylumservice18\\_gr/asylumservice18\\_gr?OpenDocument](http://www.moi.gov.cy/moi/asylum/asylumservice.nsf/asylumservice18_gr/asylumservice18_gr?OpenDocument)

Eastern Mediterranean route, and the number of asylum applicants peaked in 2016 when Greece became the first EU country for number of asylum applicants compared to population (with almost 5 applicants every 1000 inhabitants compared to 2.5 in the EU28 average). The share of women and children below 18 is very high (almost 40%), reflecting the large number of family arrivals from Syria and Iraq.<sup>10</sup>

## LITHUANIA

For many years, the largest majority of immigrants was represented by Lithuanian citizens who previously emigrated and subsequently returned to Lithuania (about 82%). The rest were EU citizens (3 %) and non-EU citizens (15%). In 2018, this trend changed: the proportion of returning Lithuanians fell to 50%, while the share of EU citizens remained the same, but the share of non-EU citizens increased to 47%.<sup>11</sup> In Lithuania, there are almost 58,000 foreigners (having temporary or permanent residence permits), corresponding to about 2% of the total population.<sup>12</sup> The clear majority of these people come from neighbouring countries such as Ukraine, Belarus and Russia, Latvia, Poland as well as from other EU countries. Foreigners from India, the United States, Turkey, Syria and other countries are coming to Lithuania.

As far as asylum-seekers are concerned, Lithuania has three forms of asylum: refugee status (permanent), subsidiary protection (the most common type in the country, granted for two years with the possibility to be prolonged) and temporary protection (can be granted by the government if there is an increased number of people asking for asylum). Despite the European Union experiencing the biggest influx of migrants due to the conflicts that are happening around the world, the number of asylum seekers in Lithuania remains the same – on average 490 asylum applications per year. Most applications are received from Syria, Russia, Afghanistan, Belarus, Azerbaijan and Tajikistan.<sup>13</sup>

Generally, people moving to Lithuania are in the age range 20-49, and they move for reasons related to work (55%), education (15%), family reunification (23.5%) and others (6.5%).

## UNITED KINGDOM

In the **UK**, the number of refugees, asylum seekers and EU migrants has been declining, particularly since the 2016 referendum, while non-EU migration has continued to be consistently higher than EU migration. According to the United Nations High Commissioner

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<sup>10</sup> Briefing report *Integration of refugees in Greece, Hungary, Italy* Employment and Social Affairs of European Parliament 2018, available at [http://www.europarl.europa.eu/RegData/etudes/STUD/2018/614205/IPOL\\_STU\(2018\)614205\\_EN.pdf](http://www.europarl.europa.eu/RegData/etudes/STUD/2018/614205/IPOL_STU(2018)614205_EN.pdf)

<sup>11</sup> *Migration in numbers*, available at <http://123.emn.lt/en/>

<sup>12</sup> *Migration Department of the Republic of Lithuania. Official statistics (2018)*, available at <https://www.migracija.lt>

<sup>13</sup> The Ministry of the Interior, *Issues of the Republic of Lithuania (2018). Migration Yearbook*, available at <https://osp.stat.gov.lt/services-portlet/pub-edition-file?id=33220>

for Refugees (UNHCR), in 2018 there were 126,720 refugees, 45,244 pending asylum cases and 125 stateless persons in the UK.<sup>14</sup>

Asylum applications to the UK are relatively low. In 2018, 37,453 **people applied for asylum**. This number has been roughly constant over the past five years and is substantially lower than in 2002, when the number of applications peaked at 103,000. Asylum seekers made up around 5% of immigrants to the UK in 2018. A minority of applications are successful at first decision, some are successful upon appeal, and it can take years for a case to reach its conclusion.<sup>15</sup>

The UK also operates resettlement programmes to take refugees directly from abroad, and the government has committed to resettling 20,000 Syrians by 2020 through the Vulnerable Persons Resettlement Scheme. By the end of 2017, 10,538 Syrian refugees had come to the UK through this scheme.<sup>16</sup>

## 1.2 Trends and attitudes towards the migration situation

### ITALY

As shown by Eurobarometer data<sup>17</sup>, the total number of migrants from outside the European Union present in Europe is overestimated across Europe, and especially in Italy, where this percentage, currently corresponding to 7%, is perceived to be much higher (25%).

As far as Italy is concerned, an analysis carried out using the NIM index developed by the Pew Research Centre<sup>18</sup>, which measures the feeling towards nationalism and immigrants, showed that the stronger is the hostility toward migrants, the higher is the perception error on the presence of migrants in a country. Italy has as, a result, become the European country with the highest level of hostility towards migration and religious minorities.

Furthermore, the study shows that many Italians believe that migrants worsen the crime situation, the job situation and the welfare state.<sup>19</sup>

The two legislative decrees issued by the Minister of Interior on security and migration are creating much controversy among public opinion. The *Decree n.133 of 4 October 2018* and

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<sup>14</sup> Asylum in the UK - Home Office, UNHCR 2018 *Global Trends Report*, available at <https://www.unhcr.org/uk/asylum-in-the-uk.html>

<sup>15</sup> *Migration statistics: How many asylum seekers and refugees are there in the UK?*, March 18, 2019 Georgina Sturge, available at <https://commonslibrary.parliament.uk/insights/migration-statistics-how-many-asylum-seekers-and-refugees-are-there-in-the-uk/>

<sup>16</sup> *New global resettlement scheme for the most vulnerable refugees announced*, available at <https://www.gov.uk/government/news/new-global-resettlement-scheme-for-the-most-vulnerable-refugees-announced>

<sup>17</sup> Istituto Cattaneo, *Immigrazione in Italia: tra realtà e percezione*, agosto 2018, available at <http://www.cattaneo.org/wp-content/uploads/2018/08/Analisi-Istituto-Cattaneo-Immigrazione-realt%C3%A0-e-percezione-27-agosto-2018-1.pdf>

<sup>18</sup> *NIM index developed by the Pew Research Center*, available at <https://www.pewresearch.org/fact-tank/2018/06/19/western-europeans-vary-in-their-nationalist-anti-immigrant-and-anti-religious-minority-attitudes/>

<sup>19</sup> Istituto Cattaneo, *Immigrazione in Italia: tra realtà e percezione*, agosto 2018 (<http://www.cattaneo.org/wp-content/uploads/2018/08/Analisi-Istituto-Cattaneo-Immigrazione-realt%C3%A0-e-percezione-27-agosto-2018-1.pdf>)



the *Decree n. 53 of 14 June 2019* drastically changed migrants' situation in Italy. The first decree brings strict limitations in the restrictions on obtaining permits, eliminating some types of permits, and creating uncertainty about the validity of some of the already existing permits. Additionally, the decree changes the SPRAR (Sistema di Protezione per Richiedenti Asilo e Rifugiati, i.e. system of protection for asylum-seekers and refugees) and the hospitality conditions for asylum seekers. The system, which was considered to be a good example at European level as it offers training and social integration opportunities, will be addressed exclusively to people entitled to international protection, new residence permits for special cases and unaccompanied migrant minors<sup>20</sup>. The presence of asylum seekers over a long period in the Extraordinary Reception Centres (CAS) set up by the Prefectures, which often do not provide appropriate procedures for integration, represents a negative factor in both their physical and mental health.

All this is reinforced by political and media discourses which have contributed to creating a widespread anti-migrant feeling in recent years, regardless of social class, geographic origin or educational level, generating an increasing sense of exclusion, intolerance and discrimination.<sup>21</sup>

#### CYPRUS

Through the recent rescue of Syrian refugees who have been in danger within Cypriot territorial areas, **Cyprus** has shown in practice that it is ready to fully respond to the refugee crisis as part of its commitments under European law. Currently there are two reception centres for the protection and treatment of asylum seekers in the country, under the supervision of the Asylum Service of Cyprus. Cyprus is a multicultural country, with a population of nearly 1 million people, who come from different countries, with different nationalities and religions. The majority of Cypriots are keen to accept foreigners, and many families have integrated them as members. In addition, there are several organisations supporting the migration population of the country, offering them health treatment, shelter and food.

However, the overall situation regarding migrants and refugees is complicated enough to cause tensions between the local people of Cyprus and foreigners. There are some cases of foreigners abandoning their work environment, their homes and their friends and relatives in Cyprus in order to return to their countries of origin without prior notice being given to their legal employers. In general, there are many gaps in legislation, making it impossible to find and help these people. Furthermore, there is a small percentage of the Cypriot population which shows racist attitudes, tendencies and intentions, thereby increasing the rivalry and the tension between locals and foreigners. However, behaviours of this kind are now condemned

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<sup>20</sup> *Migrazioni in Sicilia 2018*, osservatorio migrazioni, Istituto di formazione politica Pedro Arrupe, available at <http://www.osservatoriomigrazioni.org>

<sup>21</sup> Caritas Italiana, *Common Home – Migration and Development in Italy*, Rome, May 2019 (<https://www.caritas.eu/wordpress/wp-content/uploads/2019/05/CommonHomeItalyEN.pdf>)

by both the Cypriot government and by the majority of Cypriot people. A new integration plan for non-nationals is planned. to tackle such attitudes.<sup>22</sup>

## GREECE

Despite the difficult economic situation, there is substantial empathy for recent newcomers to **Greece**, and they are mostly seen as hard-working and well-intentioned. Almost 77% of people believe that migrants are willing to work harder and for lower pay than Greeks, and more than half (56%) believe that migrants make efforts to integrate into Greek society. While most endorse the principle of welcoming refugees and allowing them to maintain their own traditions, the majority of Greeks question whether recent arrivals are genuine refugees and hold negative views on the impact of immigration on their country for both economic and cultural reasons. Only 21% of Greeks believe that immigration is good for the economy, and over half (51%) believe that immigration is costing the welfare system and draining resources. There is little support for other economic arguments in favour of immigration, such as the potential benefit of younger migrants whose taxes contribute to the pension system. In a similar vein, just 22 per cent believe that immigration makes Greece a more vibrant and exciting place to live, with 52 per cent rejecting the argument that immigration has enriched Greek cultural life. These sentiments align with Greeks' skepticism towards globalization as both a cultural threat and a driver of increased inequality.<sup>23</sup>

## LITHUANIA

Lithuanians are significantly more concerned with the problem of emigration, which is a controversial topic in Lithuania, and receives broad media coverage. The fact that young people leave the country has been politicized and perceived negatively by the public. Additionally, the idea that the economic and political situation “forces” Lithuanians to leave the country is widespread. Immigration is perceived quite negatively as well. According to a survey carried out by IOM and the European Migration Network (EMN) in 2010, 58% of all Lithuanian residents think that immigration of third country nationals is a negative phenomenon, especially for the labour market. However, the younger and more educated people view immigration more positively and expect it to bring economic advantages to the country.<sup>24</sup>

It is difficult to get a job without having a temporary residency permit. The process of applying for residency permit is highly bureaucratic: applications can only be done in a few cities and the waiting time can be quite long. Therefore, if the temporary tourist visa expires,

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<sup>22</sup> ECRI *Conclusions on the implementation of the recommendations in respect of Cyprus*, ECRI Secretariat Directorate General II – Democracy - Council of Europe, available at <https://rm.coe.int/interim-follow-up-conclusions-on-cyprus-5th-monitoring-cycle-/168094ce05>

<sup>23</sup> *Attitudes Towards National Identity. Immigration, and Refugees in Greece, 2019*, available at <https://www.thesocialchangeinitiative.org/wp-content/uploads/2019/04/Exec-Summary-Greece-Eng.pdf>

<sup>24</sup> *Migration in numbers*, IOM and the European Migration Network (EMN), available at <http://123.emn.lt/en//>

and there are a few months to wait, the applicant must return home, or wait for his/her turn in a non-European country. The officials in the migration departments speak poor English, so there is a need to hire an interpreter. People in rural areas are suspicious about migrants, due to their cultural differences in terms of religion and family attitudes.

#### UNITED KINGDOM

British people are more persuaded of the benefits of immigration than any other major European nation, according to a global survey, which has also found that almost half of Britons think immigrants are either positive or neutral for the country.<sup>25</sup> The YouGov-Cambridge Globalism survey found that 28% of Britons believed the benefits of immigration outweighed the costs, compared with 24% in Germany, 21% in France and 19% in Denmark. A further 20% of British people believed the costs and benefits were about equal, while 16% were not sure. However, immigration is still unpopular with a clear majority of the British public favouring reduced levels. Immigration is also perceived to be one of the 'most important issues facing the British public, though its salience has declined since the Brexit referendum. This has real consequences, not just for how people feel about migration, but for nationally vital issues like Brexit, given that just about all analyses put concern about immigration at or near the top of the reasons why a majority of UK voters supported leaving the EU.

Misperceptions about migration are so commonplace they're often accepted with a shrug. Surveys show Britons think around a quarter of the population are immigrants, when it's half that, at around 13%. And they think immigration from EU countries is nearly three times the actual level of 6%. It's not just the scale, but the composition that people get wrong. When people were asked what comes to their mind when they think of immigration, refugees and asylum seekers are the most mentioned, when they're actually the smallest category of immigrants. People's mental image is driven by media coverage and the tendency is to focus on the most desperate cases, not the more common categories of people who immigrate to work, study or be with family.<sup>26</sup>

### 1.3 Overview of the labour landscape, employment support and learning opportunities available for migrants

#### ITALY

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<sup>25</sup> Britons most positive in Europe on benefits of immigration, available at

<https://www.theguardian.com/world/2019/may/02/britons-more-sold-on-immigration-benefits-than-other-europeans>

<sup>26</sup> What Britons get wrong about immigration – and why politicians need to tell them the truth, January 3, 2019 6.26am EST, <http://theconversation.com/what-britons-get-wrong-about-immigration-and-why-politicians-need-to-tell-them-the-truth-109306>

Most of the migrants arriving to Italy are skilled in manual labour<sup>27</sup>. Some examples of common jobs migrants used to do in their country of origin are mechanics, construction-related jobs, metal workers and tailors. Other migrants worked as farmers, shepherds and fishermen. Among unskilled manual workers, the most frequent jobs are drivers, construction-related jobs, cleaners and waiters. The self-employed in the country of origin are mostly shop-owners or people working in a family shop; others were involved in trade and commerce in local markets, handcrafters selling their creations, artists and musicians. Employees represent a diverse category composed of people employed in service jobs, jobs involving travelling and working at a desk. It also includes military and security officials that make up 40.2 % of this group. Some other common examples of jobs in this category are: teachers, people performing administrative office work and receptionists.

According to OECD - Organisation for Economic Co-operation and Development - data, migrants are often subjected to labour exploitation and at the same time they face several barriers in accessing medium and higher sectors of the labour market. This is caused by, among others, discrimination, skills-mismatch or lack of skills recognition. All this is worsened by the state of the Italian job market, which is characterised by high levels of unemployment and informal working.

However, the recent creation of the [National Agency for Policies on Active Work](#) (ANPAL) and the reinforcement of national employment centres (Centri per l'Impiego), which resulted in the strengthening of connections to the Italian refugee reception system (SPRAR), are all very promising steps.<sup>28</sup> Moreover, the development of the [Italian Website on Integration](#) by the Ministry of Labour and Social Policies represents a tool created to disseminate information on integration services for migrants throughout the country. The website lists websites advertising job opportunities and the entities that can help migrants who want to be self-employed to understand the local policies, what are the steps they need to take, offering advice, guidance, mentoring, training, facilitating access to business start-up incentives and financial resources and micro-credit. The new security decree 133/2018 delays the procedures for the registration of asylum seekers and creates obstacles for them to obtain the residence permit, i.e. the document that allows them to work in Italy. The same decree removed the possibility for asylum seekers to stay in the SPRAR system, which represented the only integrated system providing vocational training and internships (the system is nevertheless still available for beneficiaries of international protection).<sup>29</sup>

## CYPRUS

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<sup>27</sup> IOM, *Study on migrants' profiles drivers of migration and migratory trends, A research on the socioeconomic profile of migrants arriving in Italy*, 2016, available at <https://italy.iom.int/sites/default/files/news-documents/Migrants%20Study%20-%20FINAL%20ENG%20VERSION%20-%20ELEC.pdf>

<sup>28</sup> Caritas Italiana, *Common Home – Migration and Development in Italy*, Rome, May 2019, available at <https://www.caritas.eu/wordpress/wp-content/uploads/2019/05/CommonHomeItalyEN.pdf>

<sup>29</sup> SGI, *Access to the labour market – Italy*, AIDA website [https://www.asylumineurope.org/reports/country/italy/reception-conditions/employment-education/access-labour-market#footnote2\\_6cx45ji](https://www.asylumineurope.org/reports/country/italy/reception-conditions/employment-education/access-labour-market#footnote2_6cx45ji)

Based on research made by GrantXpert, many foreigners have not received any support from the government on their arrival in Cyprus, while others have found some level of support from the Cypriot government, friends or private agencies. In particular, foreigners have some opportunities to learn the Greek language by attending lessons offered by the government of Cyprus, through a number of training programmes supported by the structural funds in all Cypriot cities. The majority of foreigners living in Cyprus do not speak Greek, as English is a well-spoken language by locals and foreigners alike. Moreover, the migrants and refugees usually find jobs from friends, private employment agencies, newspapers, social media and even asking for a job door to door. However, people who have no connections or access to resources have difficulties in finding a job. The most common sector of employment for women, based on the latest data of [UNHCR](#) (the UN Refugee Agency), is as home carers/cleaners (85,7%), and the remainder work in equal proportion in farming, agriculture and at gas stations.<sup>30</sup> The employment sectors for men differ and are spread across several types of work. Specifically, most of them are working in farms and agriculture (36,4%), as homecarers/cleaners (22,7%) and in smaller proportions they work in jobs related to carwashing, gas stations, office work and delivery services. Overall, the three most popular jobs among refugees in Cyprus are cleaning (47,2%), farming and agriculture (25%) and at gas stations (11,1%).<sup>31</sup>

Farming and domestic work are not appealing to the Cypriot labour force, which is the main reason why asylum seekers are employed in these specific sectors. Many of the asylum seekers in Cyprus are highly educated and they are skilled in many fields, hence their employment in the non-manual sectors can positively affect the economy of the country.<sup>32</sup> The findings of the research show that the main sectors that immigrants are employed in are mid and low skilled jobs in Cyprus, such as domestic work, carers, construction, gastronomy, tourism and hospitality. Domestic workers, cleaners and carers consist almost entirely of Asian people, primarily Filipino, Sri Lankan, and women from India. In addition, some Eastern Europeans have also begun to work in these fields. In general, the salaries that Cypriot people are offering to foreigners are too low compared to European standards<sup>33</sup>.

## GREECE

Labour market conditions in **Greece** deteriorated significantly since the start of the crisis and the short-term outlook remains grim. The unemployment rate escalated to record levels and employment levels have been falling, and foreigners have been affected to a greater

<sup>30</sup> *Figures at a Glance*, available at <https://www.unhcr.org/figures-at-a-glance.html>

<sup>31</sup> *Cyprus: Distribution of employment by economic sector from 2008 to 2018*, available at <https://www.statista.com/statistics/382141/employment-by-economic-sector-in-cyprus/>

<sup>32</sup> *Web portal of the republic of Cyprus*, available at

<http://www.cyprus.gov.cy/portal/portal.nsf/gwp.getGroup?OpenForm&access=0&SectionId=noneu&CategoryId=Work%20and%20Occupation&SelectionId=European%20Union%20Citizen%20Workers&print=0&lang=en>

<sup>33</sup> *The Living Conditions of Asylum-Seekers in Cyprus*, May 2018, United Nations High Commissioner for Refugees (UNHCR) in Cyprus and the University of Nicosia, available at <https://www.unhcr.org/cy/wp-content/uploads/sites/41/2018/05/LivingConditionsofAsylumSeekersReport.pdf>



extent than nationals. Furthermore, the number of people at risk of poverty or social exclusion has increased dramatically. According to the latest data (2017), the unemployment rate of third country nationals exceeds that of nationals by a considerable margin (38.3% as opposed to 26.1%). Occupations and activities where migrant workers are more represented are those more severely hit by the economic crisis. In Greece, most of the migrants working are either unskilled or semi-skilled manual workers, working in the primary sector, construction, in tourism, in small trades and in manufacturing activities (such as food and beverages, textiles, furniture,). Many others are employed by private households. Most migrant workers receive low pay and are employed in temporary and seasonal jobs, often without any insurance<sup>34</sup>.

The difficulties in the recognition and certification of qualifications is one of the main challenges to labour market integration of third-country nationals. In order to be employed, asylum seekers and third-country nationals have to obtain work permits, employment licenses, etc., generating an 'administrative burden' which deters some employers from hiring them.

In Greece some supportive measures have been adopted to improve migrants' integration in the education system and language skills, as well as to enhance the labour market integration of beneficiaries of international protection and asylum seekers. However, the effective implementation of these measures has been difficult, due to large inflows of asylum seekers in times of economic and labour market challenges.

Beneficiaries of international protection holding a valid residence permit have access to paid employment, services or work or are able to exercise independent economic activity, under the same conditions as nationals. Applicants for international protection – after completing the application procedure and if in possession of the 'international protection applicant card' or 'asylum seeker's card' – have access to paid employment or to the provision of services. Asylum seekers may also have access to the labour market where the completion of the application procedure is delayed for reasons which are not the applicant's fault. However, these provisions have remained largely on paper. Measures supporting labour market access, including language courses, training and recognition of skills are not sufficiently developed and are fragmented over a number of projects implemented by NGOs with the support of EU funds. Although the national strategy for the inclusion of third-country nationals of April 2013<sup>35</sup> emphasizes the role of information, training and employment services (including support for self-employment), its implementation is hindered by the lack of a developed system of active labour market policies.

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<sup>34</sup> *The Social and Employment Situation in Greece*, available at [http://www.europarl.europa.eu/RegData/etudes/note/join/2013/507491/IPOL-EMPL\\_NT\(2013\)507491\\_EN.pdf](http://www.europarl.europa.eu/RegData/etudes/note/join/2013/507491/IPOL-EMPL_NT(2013)507491_EN.pdf)

<sup>35</sup> *2013 National Strategy for the Integration of Third Country Nationals*, available at <https://ec.europa.eu/migrant-integration/index.cfm?action=furl.go&go=/librarydoc/greece-national-strategy-for-the-integration-of-third-country-nationals-23/04/2013>

## LITHUANIA

In general, about 55% of migrants arriving to Lithuania are job seekers. As of this moment, based on the data from the Lithuanian Labour Exchange, Lithuania lacks a labour force in the following professions: drivers of international freight vehicles, welders, metal hull assemblers, concrete workers, electricians, plasterers, tailors, etc.<sup>36</sup>

The issue of migrant's employment is directly related to their qualification and language skills. It is indeed quite difficult to gain employment without speaking at least some Lithuanian. In most cases, highly qualified jobs are only accessible by passing a language test. Another issue is that some employers tend to hire migrants illegally, leading to other problems such as the absence of medical support, and unfair pay. A lot of requirements and obstacles to being employed, are caused by legal regulations aimed at preserving the Lithuanian labour market for Lithuanian citizens. An additional issue is the competition with qualified Lithuanian workforce when applying for a highly qualified job, and the lack of job opportunities for English-speakers.

For EU citizens, the process of employment in Lithuania is fairly simple. Non-EU foreigners who wish to work in Lithuania have to meet specific conditions, namely they first need to find an employer and to get a work permit or a decision in compliance with labour market needs. After that, a foreigner can apply for a work visa or a residence permit. There are several steps migrants should take in order to obtain a job<sup>37</sup>:

1. Find a job vacancy/employer
2. Obtain a work permit
3. Get a visa/residence permit

Language learning and confirmation of qualifications represent two of the major obstacles that new arrivals encounter, as the language is not easy. Several institutions organize courses, and most of them are in Vilnius. The individuals who have acquired a certain level of education and/or are holders of foreign qualifications willing to study at Lithuanian higher education institutions may contact the appropriate institutions regarding assessment and recognition of foreign qualifications.

As far as support and assistance for migrants are concerned, there are several websites where migrants and foreigners can find useful information on moving/returning to Lithuania, work, education, integration, socialization, housing and healthcare, social, psychological and legal assistance (e.g. [Renkuosi Lietuva](http://123.emn.lt/en/) centre, the [Return Home](https://www.returnhome.lt/en/) organization and the [IOM](https://www.iom.int/) - International Organization for Migration, [Red Cross organization](https://www.redcross.org/)).

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<sup>36</sup> *Migration in numbers*, available at <http://123.emn.lt/en/>

<sup>37</sup> *Renkuosi Lietuva*, available at <https://www.renkuosilietuva.lt/en/>

Research shows that the foreign born made up 17% of the employed population in the UK in 2018. Unemployment rates for both migrants and the UK born fell steadily from 2012 to 2018 and unemployed migrants were less likely to claim unemployment benefits (18%) than UK born unemployed workers (26%). Workers born in India, East and Southeast Asia and in EU-14 countries are more likely to be in high skilled occupations than the UK born, while those born in new EU member states are more likely to be in low-skilled occupations.

A third of workers born in new EU member states were in retail and manufacturing jobs in 2018. Indian and EU-14 born workers had the highest annualised median earnings in 2018. More than half of highly-educated workers born in new EU member states (56%) were in low and medium-low skilled jobs in 2018; foreign-born workers were more likely to work during night shifts and in non-permanent jobs than the UK born.<sup>38</sup>

Recent research from the University of Oxford<sup>39</sup> has found that asylum migrants are less likely to be in employment than individuals born in the UK and other migrant groups. Asylum migrants who are employees earn less and work fewer hours than UK-born and other migrant workforces.

On the other hand, asylum migrants are more likely to be in self-employment than the UK-born and other migrants. In total, 21% of asylum migrants in employment are self-employed compared to 14% among UK-born workers. Additionally, unemployed asylum migrants are more likely to rely on public agencies (e.g. job centres) to look for jobs. In total, 37% of unemployed asylum migrants used public agencies as their main job search method, representing about twice the rate of UK-born unemployed job-seekers.

Local authorities have a legal duty to ensure that education is available for all children of compulsory school age resident in their local area that is appropriate to age, ability and any special educational needs (SEN) they may have, irrespective of a child's immigration status or rights of residence. Refugee and asylum seeker children and young people however, can often find it harder to access education compared with other groups. There is strong public support for international student migration, and people generally understand the economic and educational benefits brought to Britain by international students.<sup>40</sup> There is some financial help for studying at university available for refugees, but tuition fees depend on a person's immigration status, where they live, and how long they have been resident in the UK.

Advice on job searching and benefits is available from the government website. Refugees can get help and financial support through the UK benefits system if they are looking for work, are not well enough to work, are a lone parent, are on a low income or if they have

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<sup>38</sup> *Migrants in the UK Labour Market: An Overview*, 15 Jul 2019 UK Labour, available at <https://migrationobservatory.ox.ac.uk/resources/briefings/uk-public-opinion-toward-immigration-overall-attitudes-and-level-of-concern/>

<sup>39</sup> *New report explores barriers to employment for refugees and 'asylum migrants'*, 25 Apr 2019, available at <https://www.ons.gov.uk/peoplepopulationandcommunity/populationandmigration/internationalmigration/bulletins/migrationstatisticsquarterlyreport/august2018>

<sup>40</sup> *International students and the UK immigration debate report*, available at <https://www.universitiesuk.ac.uk/policy-and-analysis/reports/Pages/international-students-uk-immigration-debate.aspx>

reached the qualifying age for Pension Credit. Many cities have migrant resource centres providing career advice, creating CVs, mentoring, job searching support, assistance with completing applications and interview practice.

## 1.4 Overview and trends of the local handicraft sector

### ITALY

Italy has a great tradition and a vast heritage of skilled handcrafters distributed in diverse sectors and processes, which often derive from ancient popular artistic expressions handed down over the centuries. In recent years, the Italian craft sector has expanded because of a part of new individual artisan enterprises led by migrants (the entrepreneurial skills of migrants are generally considered higher than those of the native population). Migrant craftsmanship is a universe composed of 181,494 companies, 71% led by an entrepreneur born outside Italy, and represents 13.5% of the entire sector. Romania, Albania and China are the main countries of origin of the entrepreneurs and they are responsible for 43.7% of this important piece of the national picture.<sup>41</sup>

The latest available data <sup>42</sup> shows that 7.6% of artisans were non-EU citizens in 2017: 128,429 out of a total of 1,700,816. The percentage was slightly higher compared to 2016 (7.3%) and 2015 (7.1%). The artisan activity confirmed a strong male bias both in general (79.4%) and among non-EU citizens (82.8%). In 2017 the regions with the highest concentration of non-EU handcrafters were Lombardy (25.2%), Emilia-Romagna (16.9%) and Tuscany (14.4%). The non-EU handcrafters are significantly younger than the total handcrafters, and in 2017 about half of them were under 40. Albanians are the community most present among artisans (25.1%), followed by Chinese (14.9%), Moroccans (10.5%), Egyptians (8.7%) and Tunisians (6.3%). The same report also underlines that almost one in three companies comprising foreigners (32%) are artisans. They are often services and activities linked to very traditional sectors (food, tailoring, handicraft...) that leverage the native culture as a strategic asset creating a cultural bridge with the hosting culture and providing new solutions.. These businesses additionally stimulate mutual learning between the migrant and local professionals in shared fields and topics.<sup>43</sup>

As far as the specific area of Palermo is concerned, the current situation is also characterised by new crafts associations established in recent years; an example is the [ALAB](#)

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<sup>41</sup> Unioncamere, Camere di Commercio d'Italia, *Artigiani immigrati: boom di sarti, imprese di pulizia e giardinieri Rumeni, Albanesi e Cinesi i più numerosi*, Comunicato stampa, novembre 2016, available at <http://www.unioncamere.gov.it/P42A3249C160S123/-artigiani-immigrati--boom-di-sarti--imprese-di-pulizia-e-giardinieri.htm>

<sup>42</sup> *Ottavo rapporto annuale. Gli stranieri nel mercato del lavoro in Italia*, available at <https://www.cliclavoro.gov.it/Barometro-Del-Lavoro/Documents/2018/Ottavo-Rapporto-Annuale-Gli-stranieri-nel-mercato-del-lavoro-in-Italia.pdf>

<sup>43</sup> Ministero del Lavoro e delle Politiche Sociali, *Ottavo Rapporto Annuale – Gli Stranieri nel Mercato del Lavoro in Italia*, luglio 2018, available at <https://www.cliclavoro.gov.it/Barometro-Del-Lavoro/Documents/2018/Ottavo-Rapporto-Annuale-Gli-stranieri-nel-mercato-del-lavoro-in-Italia.pdf>

[association](#), which was founded in 2010 with the aim of creating a space for cultural initiative to pursue an increase in knowledge, and encouragement in the art and crafts sector. Today it has about eighty workshops and three hundred members and it is considered to be a major force for the city, carrying out social and cultural tasks through various initiatives. Another useful tool is [Crezikit](#), a website that maps every local craft shop, creating a network that analyses the different types of contemporary work, including co-design and community activities, in order to pursue social innovation to promote contemporary cultures.

## CYPRUS

**Cyprus** has a long tradition of handicrafts, since in the past people living in villages were working on many different handicrafts as a hobby as well as a job. The main traditional handicrafts sections in Cyprus are knitting, pottery, shoe-making and basket weaving, which is a big part of Cypriot tradition although only few people still practise it today. However, local Cypriot people work in many different sectors of handicrafts. In particular, women are practising knitting, jewellery-making, sewing, as well as designing and making clothes. Men are working on handcraft using mainly wood, metal, clay, bone, horn, glass, or stone, as well as handicrafts such as shoe making, metalwork and instrument making. Crafts such as pottery, baking, and mosaic making are popular with both genders.<sup>44</sup> Many handcrafters do not have any professional qualifications or related education, but through practice and hands-on learning, they managed to learn important parts and aspects of their job. However, many locals have taken public or private lessons, and they acquired diplomas, certificates or even bachelor's degrees.<sup>45</sup>

## GREECE

The recent economic crisis and socio-economic changes of the last ten years have created a new trend developing the field of handicrafts. **Greek** society discredited the status and role of the crafter, considering any activity to be amateur. This perception seems to have changed in recent years, when the crafters seem to have re-gained a professional status and production on a small scale seems to have increased. Indeed, in order to face the economic downturn, many people, especially women, launched new entrepreneurial activities based on handicraft, producing shoes, jewellery, clothes, accessories and bags. This helped many Greeks to overcome unemployment while making the creative economy thrive<sup>46</sup>. Greek cultural heritage features a great handicraft tradition, leading to the design and production of a variety of objects using clay, marble, silver and gold. One of the most ancient techniques in Greek tradition is pottery, which led to the production of storage-jars, amphoras, and jugs,

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<sup>44</sup> *Cyprus Handicrafts*, available at <https://www.cyprusnet.com/article/cyprus-handicrafts.html>

<sup>45</sup> *Cyprus statistical service*, available at [https://www.mof.gov.cy/mof/cystat/statistics.nsf/labour\\_31main\\_en/labour\\_31main\\_en?OpenForm&sub=1&sel=2](https://www.mof.gov.cy/mof/cystat/statistics.nsf/labour_31main_en/labour_31main_en?OpenForm&sub=1&sel=2)

<sup>46</sup> *Meet the new Greek craftswomen*, available at <https://www.balcanicaucaso.org/eng/Areas/Greece/Meet-the-new-Greek-craftswomen-183185>



among others. For 6.000 years, art items have been decorated by silver and gold, and traditional techniques such as etching, hammering, wire work are still used in many parts of Greece to produce jewellery. Additionally, Greece has a long-standing tradition of marble carving which continues to inspire many artists.<sup>47</sup>

The handcraft sector has seen rapid development over the last ten years, and, combined with the tourism and cultural sector, it seems to have very positive results on employment and revenues. The increased interest in craft products has also encouraged the creation of companies to promote this trend. [Askardamykti](#) is a craft institute based in the centre of Athens. It is a very hospitable place where courses for - among others - footwear design and leather bags, bookbinding, luthiers are held. They try to combine Greek traditions with the needs and demands of today. Moreover, in 2013, one year before the opening of Askardamykti, two young women launched [JamJar](#), the first Greek portal dedicated to handmade products with a unique design. It started by showing the work of 20 designers and craftsmen. Now it hosts more than 400, selected among many others with quality criteria.<sup>48</sup>

## LITHUANIA

The handicraft sector in Lithuania is very broad and varied. Traditional craft production is currently popular, because people are willing to possess unique things. The different kinds of traditional crafts, produced in Lithuania, are defined by different factors, such as geographical location, local plants species, farming, different historical events and globalization. The most popular crafts in Lithuania are pottery, weaving, carving and wooden crafts, blacksmithing, straw garden making (3D constructions made of dried straw), woven textiles (blankets, tablecloths, colourful carpets), amber decorations and jewellery, candle making and wax production boiled wool knitting, other crafts related to traditional holiday attributes (making masks for Užgavėnės carnival, making Easter eggs, making Verbos - bouquets of dried plants used on the Sunday before Easter, etc).

Rural tourism is currently extremely popular in Lithuania, and local village handicrafts are also getting more and more popular. Tourists wish to become more familiar with traditional crafts, their history and way of creation. Handcrafters's workshops are aimed not only at introducing tourists to the specifics of the craft, but also at enabling tourists themselves to contribute to the production process and get to know the specifics of the craft. Lithuanian handcrafters create their production with orientation to particular target groups: smaller or larger, local or foreign groups of tourists.<sup>49</sup> Many craft centres are being established all over Lithuania in history, arts and ethnical handicraft museums, craft centres and regional municipality centres. Handicrafts attract visitors, and, therefore, are also becoming popular with entrepreneurs.

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<sup>47</sup> *Art craft in Greece*, available at [http://www.visitgreece.gr/en/civilisation/art\\_crafts\\_in\\_greece](http://www.visitgreece.gr/en/civilisation/art_crafts_in_greece)

<sup>48</sup> *Grecia: Le nuove artigiane*, available at <https://www.balcanicaucaso.org/aree/Grecia/Grecia-le-nuove-artigiane-183185>

<sup>49</sup> Zuromskaite, B. (2011). *Possibilities of traditional and ancient crafts usage for popularization of cultural tourism in Lithuania*.

Research results indicate that local handcrafters view the craft sector's usefulness in terms of migrants' socialization, enhancement of their skills and mutual cultural exchange, learning the Lithuanian language, adoption of local customs and traditions. As a conclusion, we may see that handicraft may be an advantageous field where migrants could apply their expertise and skill: a formal educational degree is not required in order to become a handcrafters. Ethnic tourism is becoming more and more popular, and the sector gives people the possibility of moving out from the city and working in rural areas, as well as the possibility of becoming an entrepreneur or being hired by other handcrafters.

#### UNITED KINGDOM

In the UK, the top trends related to handicraft in 2019 are Dirty Pouring (mixing various paint colours together before pouring onto the chosen canvas.), pyrography (burning design into wood, candle making, origami, wabi sabi (making a feature of repairs), recycling, reusing, weaving and calligraphy.

Since technology now allows people to access information at a faster rate, retailers are forced to differentiate their product range from online retailers, which, in turn, is leading to increased demand for handcrafted products. In 2016, The Guardian reported that the UK £3 billion craft market is growing at a rate of 4.5% per year and with consumers increasingly aware of what they are buying, they are constantly seeking to connect with manufacturers behind distinctive products, and they are increasingly interested not only in the history of production, but also in the history of the manufacturer. There is a strong appetite for bespoke and handcrafted products, and retailers who care about these products, provide an additional "x-factor" that is likely to ride the wave of market challenges; this has created a new market opportunity for independent retailers and boutiques, increasing the handicraft sector in the UK.<sup>50</sup>

In the UK the [Crafts Council](https://www.craftscouncil.org.uk), is a promotional body committed to fostering crafts in UK. The council's aim is to strengthen the community of makers, to enable everyone to be creative through the act of making, to bring together different communities through craft-enhancing traditions, to increase customers' interest in the craft market, to support makers and craft enterprises. Moreover, the official website of the council offers news and research about old and new policies, about professional and business development, and it promotes and displays art exhibitions, personal handcrafters' websites and everything related to handicraft in UK.<sup>51</sup>

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<sup>50</sup> Global Handicraft: Rise in demand for artisan products <https://www.autumnfair.com/news/global-handicraft-rise-in-demand-for-artisan-products>

<sup>51</sup> Craft Council, available at <https://www.craftscouncil.org.uk>

## 2 RESULTS FROM THE FIELD STUDY RESEARCH

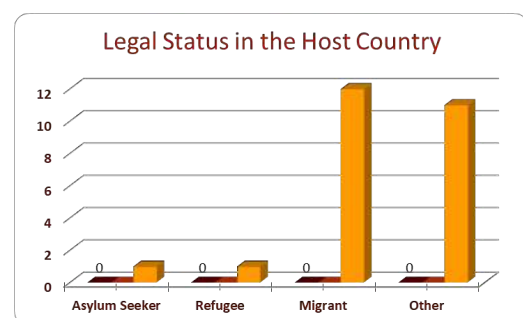
### 2.1 Interviews

In the period between March 2019 and mid-June 2019 each partner organisation of the MyHandCraft project carried out a series of interviews in order to fill in the Field Study Research State of the Art Report. The field study research was conducted in each partner country, namely Italy, Cyprus, Greece, Lithuania and United Kingdom, by holding in-person interviews of a total of 250 persons, 50 in each country. Among these 50 respondents per country, **25 were migrants, newly-arrived refugees or asylum seekers**, and the other **25 were local handcrafters or artists**. The interviews of the migrants' group were made through the help of local *referral agencies*, such as migrant associations, immigration support services or organizations, educational partners, which helped each project's partner to find migrant people interested in participating in the interviews. The interviews for the handcrafters' group were made in handicraft businesses, cultural & artistic associations and local craft shops; they were conducted by adult educators, intercultural mediators, trainers and social workers of each partner organisation of the project.

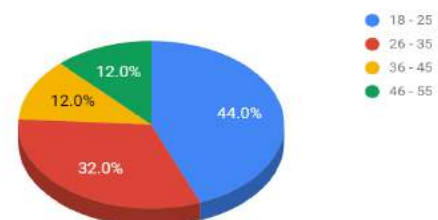
### 2.2 Target groups description

#### 2.2.1 Migrants

Most of the people interviewed in **Italy** were from Gambia and Ivory Coast, others were from Nigeria, Tunisia, Morocco and Guinea Conakry. Other countries of origin named by fewer people were Chile, Mali, Tunisia, Egypt, Bangladesh, Senegal, Burkina Faso, Cameroon, Kenya, Republic of Benin and Guinea (Bissau). Most of them were in the 18-25 and 26-35 age group, respectively 44% and 32% of total respondents, while 12% were in the 36-45 age group and another 12% in the 46-55 group. The gender of the interviewees is almost balanced with a slight predominance of males (15) over females (10), and all of them have been in Italy for more than 1 year, with a predominance of people who have been in Italy for 1 to 5 years, and a small percentage for more than five years. Twelve out of 25 have defined themselves as "migrants", some having subsidiary

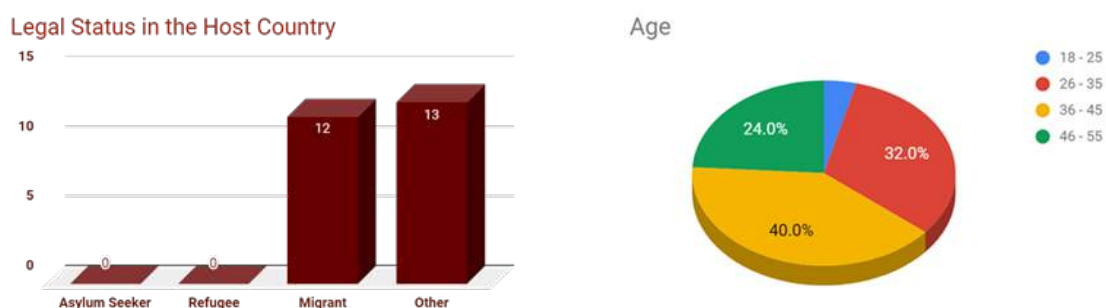


Age



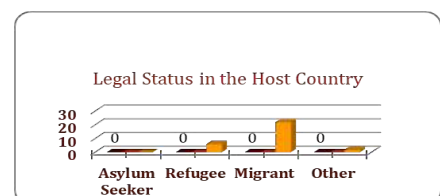
political asylum, work permit, family permit or residence permit for study reasons, and one of them having citizenship, being married to an Italian. Only two people fall respectively in the “asylum seekers status” and the “refugee status”. Finally, 11 out of 25 have other forms of permits, such as humanitarian protection (now changing into protection for special cases), medical residence permit, and only one is a second-generation migrant.

In **Cyprus**, the 25 interviewees, with a predominance of females over males (17 against 8), were all from Philippines except for 1 from Nepal, 1 from Bangladesh, 1 from India and 1 from Bulgaria. In Cyprus 40% of the respondents were in the 36-45 age group, 32% in the 26-35, 24% in the 46-55 and only 4% in the 18-25 age group. The period of residence is more evenly distributed, with most of the migrants having been in Cyprus for more than 5 years (12 out of 25), 8 more for 1 to 5 years and just 5 people for less than 1 year. Twelve respondents have a working visa, 1 respondent is married with someone from Cyprus and the remaining 12 only said they are migrants, without specifying which kind of visa/permit they have.



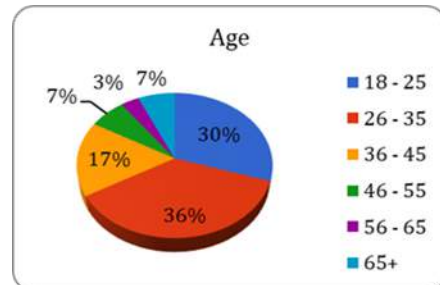
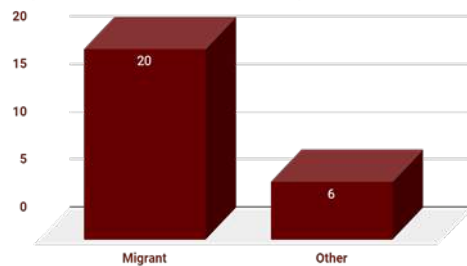
In **Greece** the migrants interviewed have different origins compared to the other countries, with a predominance of Afghans, Iranians and Iraqis and a smaller number from Turkey, Nigeria and India. Their gender is almost balanced, with a little predominance of males over females, respectively 15 and 10. The age range of the refugees isn't so high since most of them are in the 26-55 age group, representing 80% of the total group. Moreover, only 4% of them are over 55 and 16% of them are under 26. 40% of them are asylum seekers, while 28% fall into the refugee status. Since most of the interviews in Greece were made in a refugee camp, the interviewees were mostly asylum seekers waiting to be interviewed by the Asylum service office in order to obtain their documents, thus a big part of them have been living in Greece for less than one year, and another significant percentage for 1 to 5 years.

In **Lithuania** the migrants interviewed were mainly from Ukraine, Belarus, Russia, Poland, Netherlands, USA, Afghanistan, Morocco, Syria and Vietnam. Their gender was almost balanced with 16 females and 14 males. The biggest number of respondents, corresponding to 11 people, were from 26 to 35 years old; 9 more people were in the 18-25 age group, 5 persons in the 36-45 age group, 2 persons in the 46-55 age group, 1 respondent in the 56-65 age group and 2 more people were over 65. The majority of migrants (73%)



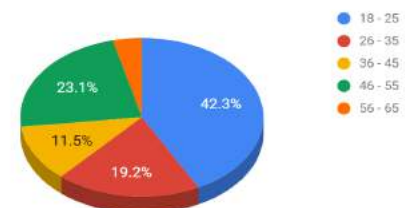
arrived as economic migrants and others as family members, married with Lithuanian citizens. Six more people were refugees and 2 other respondents were waiting for temporary residency permit confirmation. Their time of residence was varied; 8 people had been in Lithuania for less than 1 year, 15 people from 1 to 5 years and the remaining 7 people more than 5 years.

Legal Status in the Host Country



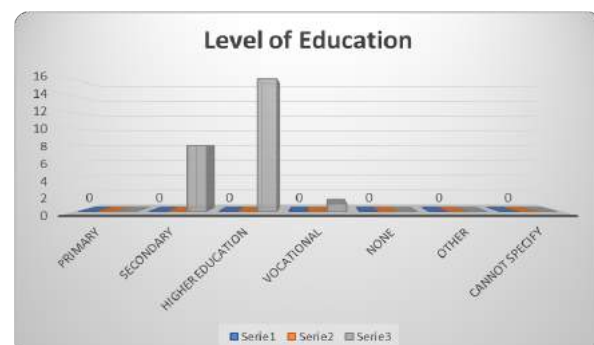
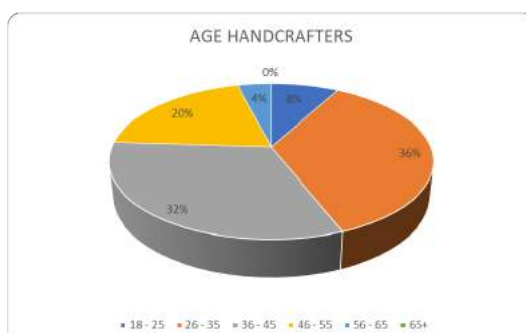
In the **United Kingdom** the migrants interviewed had different origins, some were from EU countries such as Italy, Portugal, Lithuania, Latvia, Romania and Poland, others from non-EU countries such as India, Pakistan, Argentina and the Caribbean. Again here, there is a prevalence of females over males (16 against 10). About 42% of them were under 25 years old, about 19% of them were in the 26-35 age group, about 11% in the 36-45 age group, about 23% in the 46-55 age group and the remaining 3% were over 56. All of the respondents are considered migrants with 6 of them having British citizenship. Finally, 11% of them have been in UK for less than one year, about 46% of them have been in the host country for 1 to 5 years, and about 42%, have been in the UK for more than 5 years.

Age



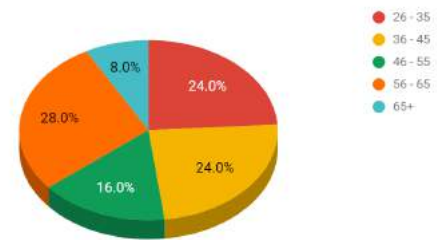
## 2.2.2 Local handcrafters

In **Italy**, the group of handcrafters interviewed is a varied group in terms of age, with a prevalence of females over males (17 against 8); 8% of them were in the 18-25 age group, 36% in the 26-35 group, 32% in 36-45, 20% in 46-55, 4% in the 56-65 age group. The most common sectors local handcrafters work in are bookbinding, leatherwork, ceramics, tailoring and textiles, jewellery, woodwork and carpentry, serigraphy, painting, restoration, photography and some "innovative" sectors where recycled materials are used or in which two or more sectors intersect between themselves.





In **Cyprus**, all those interviewed were over 25 years of age: 24% were in 26-35 age group, the same percentage in the 36-45 age group, 16% in the 46-55 group, 28% in the 56-65 group and another 8% of the respondents were over 65. Again, in Cyprus there is a prevalence of females over males but with less differences between the two genders than in Italy,

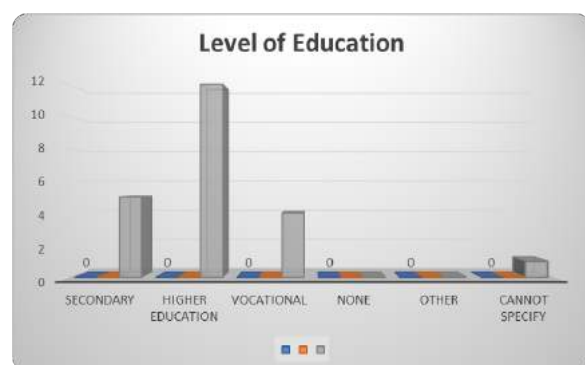
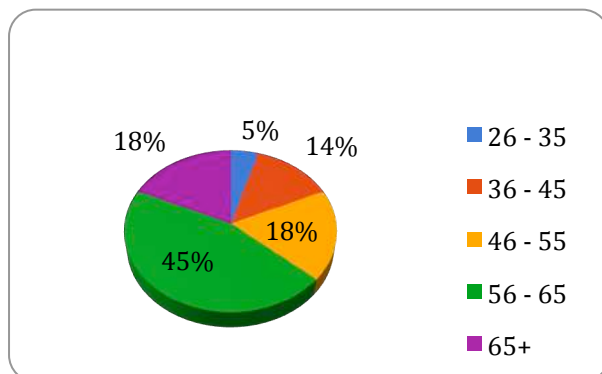


respectively 14 and 11. The handcrafters interviewed in Cyprus were mostly skilled in pottery and jewellery making, but there are a variety of other crafts practiced among them such as metallurgist, silversmiths, clothes designers, wooden and iron makers (structures and furniture), weavers and mosaic artists.

In **Greece** the group of interviewed were all females except for one man. Moreover, none of them is under 36 years, and only one is over 65; the rest of the respondents were divided in three middle age groups with 24% in the 36-45 age group and 12% in 56-65 age group. The biggest number of the interviewees was in the 46-55 age group, representing 60% of the total. The respondents are skilled in jewellery design, knitting work, clothing design and fewer people are leather workers or work with pottery.

In **Lithuania**, as well as in the other countries, the interviewees were mostly female, with a big difference between the two genders, namely 22 females against only 3 males. Most of respondents are of an "economically active age", ranging from 26 to 55 years, with 36% of those interviewed in the 26-35 age group, 20% in the 36-45 and 32% in the 46-55 group. The group of handcrafters aged under 25 and over 56 is quite small and non-representative, respectively 8% and 4% of the total. The group of respondents are mostly skilled in knitting, pottery and sewing.

In **United Kingdom** 15 female and 7 male local handcrafters were interviewed. Most of them were over 56 years and the rest were in the 26 – 55 age group, with none under 26 years. The group of handcrafters is mostly skilled in woodworking, painting, papercrafts, pottery and photography; others in dressmaking, glassblowing and jewellery.

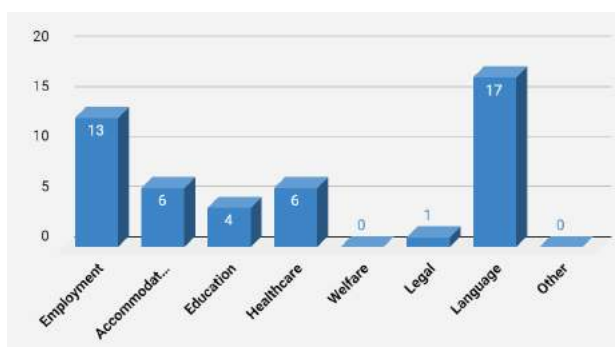


## 2.3 Needs analysis addressed to newly arrived migrants, refugees and asylum seekers

### 2.3.1 Integration obstacles

#### ITALY

When the interviewed in **Italy** were asked about what kind of obstacles they had to face upon their arrival, most of them mentioned at least one obstacle. In Italy all the sectors (Employment, Accommodation, Education, Healthcare, Legal, Language) were mentioned, except for welfare. For half of the interviewees, the primary obstacles were **language** and **employment**, which are also interconnected since for most of them the weak knowledge of the Italian language made it more difficult to find a job. The survey showed that some of the interviewees are still studying so they have not focussed on finding a job, others do not know where and how to seek for a job and other said that managers often immediately exclude people with a migrant background. More than half of the interviewees said that their weak knowledge of the Italian language was an obstacle at the beginning. The availability of language courses of appropriate level seems to also pose challenges, as sometimes they can be too advanced for a beginner, and require some basic knowledge of the language. Other integration obstacles mentioned are accommodation, healthcare and education and only one person mentioned legal obstacles. When asked if they think they should have received support since the beginning, all of them said yes, with most of them mentioning employment assistance and language training, others mentioning accommodation and healthcare support, and fewer people mentioning vocational education and school/university education support.



The respondents were asked if they received some **support in finding a job** and, if they gave a positive answer, if they deem such support as useful in finding a job. In **Italy**, half of the interviewees stated that they did not receive any kind of employment support; among the other half who said they had received some kind of employment support, only 8 provided further details about the employment support or learning opportunities they found. Two of them mentioned *Centro Astalli*<sup>52</sup>, a local shelter centre, as one of the main providers of employment and learning support. Two other people stated that they received support from their friends and families. Another person said that the language course he/she did was useful

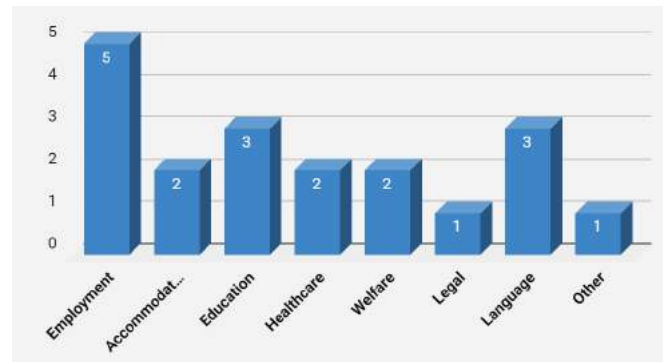
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<sup>52</sup> Centro Astalli Palermo is a voluntary association that is part of the territorial network of Jesuit Refugee Service in Italy and that offers users first and second reception services; the spirit that animates it is that of defending the rights, integration and inclusion of non-EU immigrants, refugees and asylum seekers.

for finding a job. Another respondent said that learning and employment opportunities and support exist, but that they are not easily accessible and it is not easy for the Italian State to ensure such support to everybody.

## CYPRUS

In **Cyprus**, most of the interviewees said that they had integration obstacles primarily in the employment field due to harassment in the workplace. Other few people named education and language as the main obstacles they encountered at the beginning; others mentioned they met obstacles in accommodation, healthcare, legal, welfare. Moreover, almost all of them think that the Cypriot State should have offered support to them in all these sectors; each respondent named more than one type of support. More specifically, 14 persons mentioned accommodation support, 17 persons mentioned healthcare support, 16 mentioned employment assistance, 12 other mentioned language training, 9 persons mentioned legal support, 3 other persons mentioned vocational education support, and 3 people mentioned school/university education support.



The migrants interviewed in Cyprus highlighted that, especially for employment, they received support from local agencies, EU projects, friends, newspapers, online; moreover, they found the support they received useful finding employment.

## GREECE

The migrant artisans interviewed in **Greece** reported facing several problems when they arrived: 11 people said they had employment problems mostly because they didn't know the local language at the beginning; 5 persons mentioned accommodation problems as one of the most common problems among foreigners who arrive in Greece; education obstacles were mentioned by 8 people; obstacles in healthcare reportedly also affect almost all migrants in Greece and were mentioned by 10 people, welfare obstacles were mentioned by 8 people; legal obstacles by 9 people. Moreover, the interviewees also reported difficulties in providing the documents needed to enter the job market and finally, 10 persons mentioned language obstacles. They stressed that in Greece it is very hard to find a good, inexpensive language class with a flexible schedule.

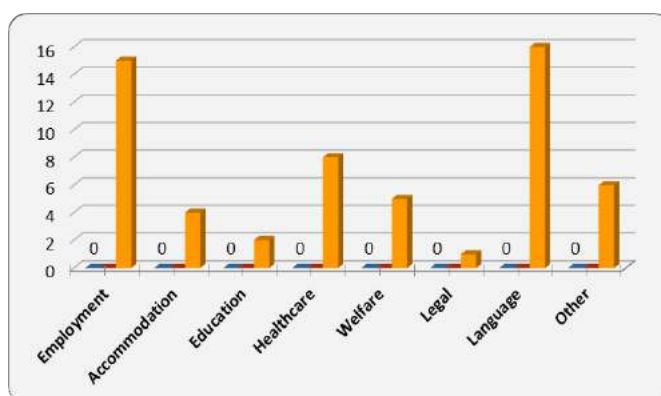
Almost all of them think that they should have been offered further support when they arrived in Greece: 8 referred to obstacles in the sector of accommodation, 6 mentioned healthcare, 8 employment assistance, 10 language training, 7 vocational education support, 4

school/university education support and 10 more mentioned legal support. Only one person mentioned support through activities aimed at fostering inclusion.

In Greece, only 6 persons said they had had access to **employment support or learning opportunities**, explaining that they have attended cultural projects which allowed them to learn new things and teach others, and find new friends. Nineteen of the interviewees felt not supported in this field.

## LITHUANIA

The migrant artisans interviewed in **Lithuania** mentioned several **problems and integration obstacles**, among which the most cited ones are, as in the other countries, employment and language obstacles, cited respectively 15 and 16 times. The two problems seem to be connected since most of those who mentioned **employment problems**, said that these problems are mainly linked to



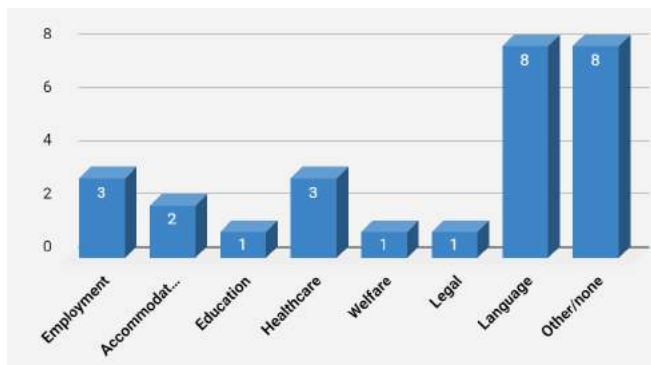
the lack of local language knowledge. Other employment obstacles mentioned are the lack of skills and qualifications, the fact that migrants are offered illegal jobs and the legal regulations to preserve the Lithuanian market from foreigners. Accommodation obstacles mentioned were difficulties in finding accommodation easily accessible by people with disability, high prices, flat and room-sharing with other people; on the other hand, the refugee interviewed stated that they received help and support from NGOs in finding **accommodation**. One of the main obstacles linked to **education** is the lack of language. **Healthcare** problems were mentioned 8 times, and they were related to the high costs of healthcare. **Welfare** obstacles, mentioned 5 times, are mainly linked to the fact that if migrants haven't worked in Lithuania for the last 6 months, they cannot receive any state support when they lose their job; others mentioned illegal work as the first problem. **Other problems** mentioned are the highly bureaucratic process of application for residency permit, only available in a few cities, and the long waiting time, a situation which has a negative impact on the way migrants are perceived by people in rural areas.

Almost all the interviewees think that they should have offered some kind of **support when settled in the new country**; specifically, 13 persons mentioned accommodation support, 27 persons healthcare support, 15 persons employment assistance, 23 respondents language training, 11 persons mentioned vocational training and 6 persons cited university support. Three people mentioned support and supervision in application for residency permits and children care assistance. Twenty-two persons had **employment and learning support**; in general, migrants were able to attend free language courses organized by the Red Cross or local volunteering initiatives of Lithuanians in cooperation with foreigners. They

found the language support very useful for their employment and social links. Some respondents received a governmental support for employment due to their refugee status, some found it useful and others not.

#### UNITED KINGDOM

The migrant artisans interviewed in **United Kingdom** mentioned several **problems and integration obstacles** they experienced when they first arrived in the host country; among them, 3 mentioned employment and 3 more healthcare, explaining that is hard to understand the system for both sectors, 2 mentioned accommodation problems; education, legal, and welfare-related problems were mentioned only by few people, while 8 people mentioned language problems. Three people stressed problems such as cultural shock, but 5 people did not report any kind of integration obstacle. All respondents believe they should have been provided with such services. Namely, 7 people mentioned school/university support, stressing out that more information should be provided about possible further education; other types of service they believe they would have needed are accommodation services, healthcare services, and above all language and employment support, respectively mentioned by 6 respondents. Four people mentioned different services from the others, such as help and support in opening a bank account, support for social integration, social support and general support to access existing services. Based on the interviews, however, 24 out of 26 respondents think they have been provided with sufficient learning opportunities such as language lessons, training and courses to become a careers adviser and courses in art therapy and counselling.



### 2.3.2 Language obstacles and opportunities

#### ITALY

In **Italy**, 9 out of 25 affirmed that they are still facing some problems in speaking Italian, but they have the basis to understand and to make themselves understood to the others. Most of the interviewees learnt the local language by doing language courses in local associations or private schools such as *Centro Astalli*, *Santa Chiara*, *Exodos*, *ITASTRA*, *Cantieri Culturali della Zisa*. Most of them added that they learnt also at school or in the job place or by talking to Italian friends. Only few people said they learnt by watching tv or by talking with people in the street. The main means they used to learn the language are the Italian courses provided by local associations that already work with migrants. This information was



confirmed when they were asked if they had enough opportunities provided to learn the local language; a few people added that they knew about the courses they took from friends and families, and one person from his/her teachers at school. A contrasting finding among the respondents who knew about the courses from friends and families is that some of them felt they had enough opportunities, while others felt not sufficiently supported. Among those who did not feel supported in learning the language, some found the course not useful or said that more opportunities could have been provided.

#### CYPRUS

In **Cyprus**, 48% of respondents are still facing difficulties with the local language. They commonly stressed problems in communication and in understanding different accents. The remaining 52% do not face problems with the local language. Most of those who speak Greek, stated that they learnt it from listening to people speaking the language, others by speaking with employers or attending seminars and classes. Sixty percent of the respondents think that they did not have sufficient access to opportunities to learn the local language, or that they had no time to learn because of work.

#### GREECE

Among the migrant artisans interviewed in **Greece**, 8 persons said they no longer have problems in speaking the local language, while 16 people still experience problems. Most of them learnt the local language by attending local Greek language classes and by talking to friends. Seventeen respondents feel they didn't have enough opportunities to learn the local language; among the remaining ones, only 6 respondents feel they had sufficient opportunities.

#### LITHUANIA

The interviewees in **Lithuania** learnt the **local language** in different ways: those respondents who have lived in Lithuania for more than 5 years, have learnt the language from their environment, communicating with locals or their spouses. The majority respondents (about 60%) claimed that they have attended different language clubs, non-formal language groups and free language courses (organized by the Red Cross), university-based or private Lithuanian language courses. The refugee respondents learnt the Lithuanian language in *Rukla Refugee Centre*, where they were settled after getting a refugee status. Almost half of those interviewed still have **problems with the local language** and they stated that Lithuanian is very difficult to learn, especially if you are an English-speaking person or do not know any Slavic language. Most of those who do not have problems with Lithuanian language anymore said that it is due to the fact that they have been in Lithuania for more than 5 years. The majority of respondents feel that they were provided with a sufficient amount of

opportunities to learn the language. Other respondents either have never searched for any opportunity to learn the language or said there are no opportunities for language learning in rural areas.

#### UNITED KINGDOM

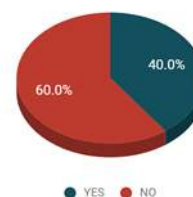
The interviewees in the **United Kingdom** learnt the local language through classes, school, university, watching films, music, books. Some took Masters degrees in English literature, others had private tuition and others already knew the local language because they attended English courses in their countries of origin. Unlike other countries, the majority of respondents in the UK, corresponding to 20 of the 25, no longer have any problem with the local language; others stressed problems such as colloquialisms and accents causing problems.

### 2.3.3 Employment situation at local level

#### ITALY

In **Italy** only 40% of the interviewees are currently employed. Among **those who are employed**, more than half have a part-time job and only one has a permanent contract. Seventy per cent of them are employed in different jobs such as chef, restaurant waiter, tailor, or they work in supermarkets, in construction sites, in hotels. Most of them have more than one job, and some of them work when they are called. The remaining 30% are self-employed, some in the handicraft sector, having their own shop.

Employed in the Host Country



Among **those who are not employed**, only 20% are not looking for a job, because some of them are attending a tailoring and fashion school. The remaining 80% are seeking for a job, but when they were asked what type of job, they gave different answers; most of them mentioned jobs linked to the handicraft sector, i.e. tailoring, jewellery making, fashion and craft works in general. Other fields or jobs mentioned are HR, psychologist, nautical sector, hotel and catering sector and intercultural mediator. The sectors or jobs they are looking for include intercultural mediator, tailoring, craft works in general and jobs in the catering field.

Even if some of those interviewed have a job, 68% of the total migrant group have encountered or are encountering **problems and difficulties in finding a job**. Not everyone specified what kind of problems/difficulties, but the problems mentioned are related to the non-recognition of foreign academic qualifications, jobs without contract (which is needed to have and maintain the permit of stay), racism and language barriers. Other difficulties mentioned by the interviewees is that there are too many people who are looking for a job,

but few jobs available. The most frequently cited difficulties are the lack of available jobs, weak knowledge of Italian language and jobs without contracts. Additionally, their **knowledge about local job seeking channels** is limited. In fact, as shown by the interviews, two types of channels are mostly used, namely in person and online; among the in person channels, those interviewed mentioned distributing their CVs, word-of-mouth with friends and personal contacts, and Centro Astalli (a SPRAR centre located in Palermo that offers several free services for refugees, asylum seekers and migrants). Among the online channels, Internet was mentioned in a general way and someone added some websites' name such as [subito.it](http://subito.it), [impiego24.it](http://impiego24.it), [jobrapido.it](http://jobrapido.it) and Europass. Only two people said that they know and use local "agencies" as a job-searching channel.

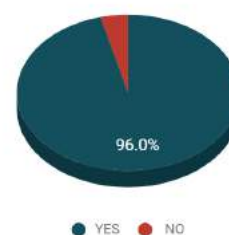
The migrants interviewed seem to be not so well informed about the **opportunities for self-employment**; indeed, only 20% (5 people) of them stated they were aware of opportunities, but 4 out of 5 said they only know that they can be self-employed but they don't know how to start their own business. Although most of respondents declared that they are familiar with the regulations for establishing their own business or being self-employed, many of them could only provide sketchy information; 2 others pointed out right procedures such as the need to contact a notary and the chamber of commerce, to ask for the VAT number, then obtain the digital signature and finally going to the SUAP – an office for businesses.

All interviewees agreed that, in order **to obtain a job in the host country**, they should have both soft and hard skills, such as previous experience, language skills, technical skills related to the job, legal documents to stay and work in the host country, qualification certificates of the job, adaptability, school education (secondary school diploma), patience, effectiveness, commitment, willingness, smartness, cleverness, self-reliance, to be respectful and responsible, concentration, communication skills and punctuality, and once again the knowledge of the Italian language. Some of the interviewees added the knowledge about how the local system works, knowledge about the local territory, and the need to have a clean criminal record.

## CYPRUS

The labour situation in **Cyprus** is quite positive, with 96% of the respondents, corresponding to 24 people, employed in the host country. They all have a full-time job, among them 2 people have both a full-time and a part-time job and only one has a permanent contract. The only interviewee who is not employed, is looking for a job in the cleaning sector. Most of the migrant group, except for the only one who does not have a job, is employed, no one is self-employed. Many of them have encountered **difficulties in finding a job**, mostly due to problems of time management;

Employed in the Host Country



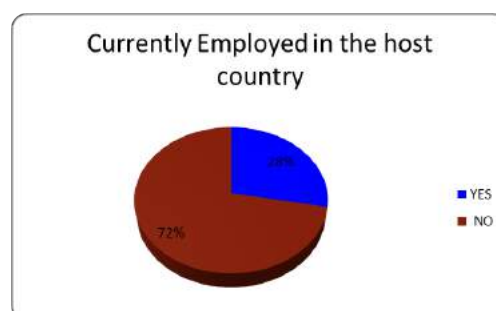
nevertheless, some of them declared that they received support from some agencies. The most common **channel for job-searching** that they know are agencies such as private employment services, through friends, by using internet tools such as Facebook, and through newspapers.

The question related to their knowledge of **self-employment opportunities** and regulations confused respondents. When asked what opportunities they know and how to access for them, they mentioned friends, referral agencies, and online search. Again, when asked about **regulations for establishing their own business**, 7 people said they were familiar, but weren't able to describe them.

When asked about **the skills a person needs to work and obtain a successful job in the new country**, the respondents mentioned skills as connections with people, established working relationships, knowledge of how to cook Greek food, knowledge of the Greek language, connections with people (relationships) and money. None of them mentioned technical skills.

#### GREECE

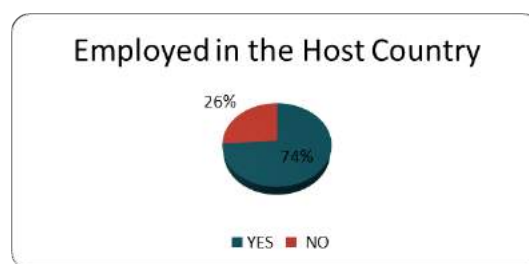
Based on the sample interviewed in **Greece**, the employment situation of migrants in the country is not very good; 18 out of 25 are not employed, the remaining 7 have a job (part-time job, temporary job, seasonal job, and only 3 respondents have a permanent job). Among the 18 who are not employed, only 12 of them are looking for a job, most of which are in their professional handicraft sector, and the rest are looking for jobs also in other sectors. Among those who have a job, 2 are employees and 3 are self-employed. When asked if they had/are having **difficulty in finding a job**, most of the interviewed mentioned the language difficulties as one of the main obstacles. The only **job-searching channels** they know are Social Networks, friends, and self-searching in the city.



As for their knowledge of **opportunities for self-employment** and how to access and search for them, they answered that the legal process and the financial support makes it possible to become self-employed, but none of them seemed to be aware of how to search for these opportunities nor how to access them. Indeed, 16 out of 25 don't know the regulations applying to establishing their own business or how to be self-employed; only 9 respondents answered that they got some information from the migration support centres and also their friends, but again here they did not specify what information they received. Finally, the knowledge of local language, of the culture of the local people, of the demands of the market, and of legal processes are mentioned as the **skills** they find useful in order to obtain successful employment in the host country.

## LITHUANIA

Based on the results of the interviews in Lithuania, the **local employment situation** for migrant artisans is good; indeed, 22 respondents are **employed** in Lithuania: 18 of them have a full-time job (14 of them temporary and 8 permanent); 2 more people have a seasonal job. They are all employed except for one person who is self-employed in the field of handicraft (she has her small sewing store, where she is fixing clothes, sewing individual clothes and selling textiles and sewing supplies); the employees work as builders, painters, welders, tile specialists, roof builders, electricians; in the food industry as cooks and confectioners; as nurses, chambermaids, hairdressers, lecturers, tailors, teachers. Among the 8 who are **not-employed**, 3 of them are currently looking for a job in sectors such as engineering, career counselling, or academia. Among those who are not looking for a job, some are refugee women who claimed that they are not searching for a job because their husbands work and they have to take care of their children.



When asked if they had or are having **problems in finding a job**, respondents said they encountered difficulties related to residency permits in order to get employment, language-related issues, lack of qualification recognition forcing them to do low-qualified work), competition with qualified Lithuanian workers in a highly-qualified job market, lack of job opportunities for English-speakers and people who don't know any language except their native one; others still live in a refugee camp, so haven't tried to search for a job yet. The largest number of respondents admit (about 80%) that the most powerful **channel for job-searching** was contact with people and useful social links. On top of this, different internet portals such as darbas.lt, cvbankas.lt and LinkedIn were mentioned. Another option is help from the university; universities offer different opportunities to participate in paid internships or job-related volunteering. Other respondents mentioned courses and training provided by the refugee camp and the NGOs' help.

In general, the respondents were not familiar with **self-employment opportunities and regulations**. They were mostly focused on being hired, rather than becoming self-employed. Despite the fact that almost half the respondents perceived themselves as well-informed about self-employment opportunities, their answers did not cover all the aspects of modern policy and regulations, especially about accounting, paying taxes and business financial issues. When asked if they are familiar with the **regulations for establishing their own business**, only 11 persons gave some information about it, the other 19 didn't know, explaining that they are not interested in being self-employed but only in finding a job.

As for the **skills needed to obtain a job in the host country**, the majority of respondents pointed out language and communication skills as the most significant for successful employment; others skills mentioned are the ability to work in teams and solve conflicts, negotiate with local people, and learn to understand Lithuanian. Some respondents mentioned entrepreneurship skills needed for self-employment. Others mentioned different

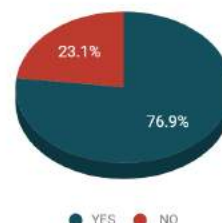


hard skills related to specific fields, as well as knowledge of the profession, working experience and expertise.

#### UNITED KINGDOM

The **local labour situation** for migrant artisans is good; indeed, 20 of them are currently **employed** and, among them, 9 have a full-time job, 4 have a part-time job, 5 have a permanent contract, 1 has a temporary job and finally, one has a seasonal job. Among the 20 employed ones, 19 are employees and only one is self-employed. The 6 who are **not employed** are searching for a job in different sectors such as finance, jobs with elderly people and as photographers. Among the few **problems in finding a job** mentioned there was the poor knowledge of English, but some respondents said that no significant problems arise if you are hardworking and ambitious. They **search for a job** through job centres, websites (LinkedIn and internet in general), and word of mouth.

Employed in the Host Country



When asked if they know anything about **opportunities for self-employment** or if they are familiar with **regulations to become self-employed**, the majority said that they don't think this is relevant for them.

About the **skills** they should have in order to obtain a successful job in the host country the respondents mentioned skills such as language and training, how to write a CV, qualifications, IT skills, knowledge of the local system and perseverance; but knowledge of written and spoken language is the one most commonly mentioned.

### 2.3.4 Local attitudes towards handicraft

#### ITALY

As for the handicraft sector in **Italy**, most of the migrant interviewees deem handicraft to be an interesting source of employment, with the exception of 4 people out of 25, who consider handicraft more as a leisure activity which can be carried out at home or who believe there's not much demand for handicraft products. When asked what field or sector they would like to work in, these 4 interviewees named barman, cultural mediator, working in a restaurant as possibilities.

Among the interviewees considering handicraft as a relevant employment sector, 3 people said that they are already working as tailors and that's why they think this could be a relevant field for them, others just stated that they like handicraft jobs or creating new things, others believe that handicraft is a job which can change the world and with high demand. Some answers showed that there's high concern about the limited support and interest in the

sector in Italy. For most of the respondents, the best **way to improve their handicraft skills** is through formal classes and learning by doing, for instance attending practical workshops mentioned 8 times each); instructional videos were also mentioned as a good way to enhance their skills (mentioned 7 times), while just 3 people mentioned books as means to learn and improve their skills. Only one person chose both learning by doing and books adding that the learning should be based 80% on practice and 20% on theory. Some of the **local handicraft types they would like to learn** to practice are tailoring, woodwork, ceramics and cooking; other mentioned sectors are carpentry, leatherwork, painting, mosaics, jewellery making, crochet, sculpture. When asked what kind of **skills** they think they should possess **to work in handicraft**, the majority of respondents pointed out manual dexterity, love and passion, creativity, technical skills and practice; other skills mentioned by fewer people are linguistic skills, knowledge of the materials, humbleness, willingness, patience, accuracy, attention, time management ability, good learning skills, courage, commitment, concentration and curiosity.

#### CYPRUS

Eighty-eight per cent of the migrants interviewed in **Cyprus** think that handicrafts can be a relevant employment field for them in the host country, but none of the 25 interviewed elaborated their answers. Among those who find this sector relevant for employment, many respondents pointed out more than one way of improving their skills; specifically, formal classes were mentioned 16 times, books 6 times, instruction videos and online learning were mentioned 14 times each.

The group of respondents interested in learning about handicraft mentioned **local crafts** such as wood making, baking, cake decoration, jewellery, design, stitching, sewing, knitting, shoe making, basket weaving, with cake decoration, jewellery (beads) and knitting being the most commonly mentioned. They believe that, in order to work in the handicraft sector in Cyprus, they should have technical skills, such as technical knowledge of how to cut metal/wood, knowing what tools they need to use, knowing the language and with specific training.

#### GREECE

In **Greece**, 44% of respondents, in particular refugees, have no interest in employment in the craft sector because they haven't found jobs in the sector (despite their handicraft skills), due to language difficulties and inadequate market demands. Respondents are doing different jobs enabling them to respond to the needs of them and their families, but they would like to work in fields closer to their interest. The remaining 56% find the handicraft sector interesting because they already work in the field or attend some handicraft workshops. This last group, who are interested in the handicraft sector, think that the best ways to improve their skills in the field are through instruction videos, mentioned 10 times;

learning by doing was mentioned 7 times, online learning 5 times, books and formal classes 2 times each.

Regarding **local craft sectors**, most of them have an interest in Greek traditional clothes, bags and sculpture. Nine out of 25 are interested in learning the host country's handicrafts and what is needed by the market in Greece. The other 16 respondents want to focus on what they already know but they also want to improve their skills. Moreover, according to them, technical skills need to be acquired by someone who wishes to work in the Greek handicraft sector; besides, for them one of the most important requirements to get a job in general (as well as in this field), is to improve their language skills. They also added that being in a working environment could help them learn the language and also make connections with local people.

#### LITHUANIA

For seven Lithuanian respondents, **handicraft** is seen as a way to fulfil one's own talents and creative potential, which may not bring a high income, however, it does bring personal fulfilment and pleasure and is thus seen as a relevant employment field for them. It is therefore seen as a potential field for self-employment, rather than employment. The other 23 respondents do not consider the field of handicraft as a potential opportunity for employment or self-employment. The reasons they gave are lack of skills, absence of motivation for executing the handicraft activities; other respondents do not consider handicraft to be a source of sufficient income but rather as a hobby.

For the seven respondents who think handicraft could be a relevant employment for them, the best **way to improve their handicraft skills** is through instruction videos (6); in the second place were mentioned formal classes (5) and online videos (5); finally few of them mentioned learning by doing (4) and books (3). The respondents who don't find this field as relevant for them, and are currently unemployed, mentioned that they would like to work mostly in the service sector such as waiters, cleaners, beauty services, food industry, engineering, education and public administration.

They were finally asked about what **local handicrafts they are interested in learning and practicing** and they mentioned knitting, weaving straw gardens, sewing, felting, making natural cosmetics, making hand-made decorations for celebrations, creating designer accessories such as bags, clothes and jewellery; other respondents mentioned they would like to learn how to make Lithuanian straw gardens, others mentioned they would be interested in working with clay to make pottery, sewing and painting. Regarding the **skills needed to work in the handicraft**, they mainly mentioned those related to the process of selling the products such as marketing strategies, renting space and communication with customers. The respondents were quite confident about their abilities to produce handicrafts, however, they lacked support and cooperation with other handcrafters in order to pool their abilities. Other respondents mentioned the need to make everything accurately, to be able to

create a quality product, be patient and dedicate the time required; finally, they expressed the need to be able to sell their products via internet.

## UNITED KINGDOM

Among the interviewees in **United Kingdom**, 16 people think that handicraft is a relevant employment field; 5 of them already have a job and one teaches in this field, another thinks that craft is underestimated sector and one wants to be a fashion designer. The ten who don't think it could be relevant for employment gave reasons such as lack of money, lack of market demand and lack of customers willing to pay for craft products at a rate that would make the job viable. Among those who find this sector interesting, the majority of them said that the most important **way to improve handicraft skills** is language and being open-minded and positive; moreover, 2 of them mentioned formal classes as the means to improve their skills in the sector, 8 more said learning by doing, 5 mentioned instruction videos, 1 said through books and 1 through online learning. Moreover, they find **local crafts** interesting including sewing clothes, food preparation, knitting and sewing, flower arranging, music production, art and fashion. Those who don't find it interesting said that they would like to have a job in finance, working with elderly people, in the third sector and as a fashion designer. Finally, when asked about the **skills required for working in the craft sector**, they mentioned soft skills and technical skills, computer literacy, social media knowledge, understanding colloquialisms, sales and marketing competencies, professional and vocational skills and craft techniques.

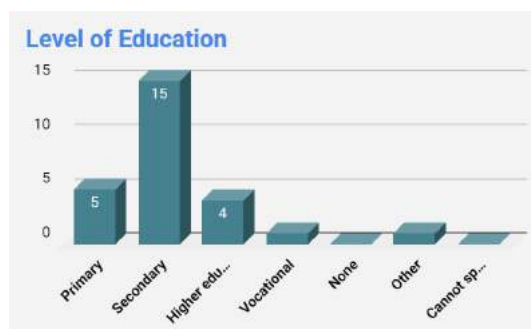
## 2.4 Skills' mapping among migrants and local handcrafters

### 2.4.1 Skills' mapping among migrant handcrafters - background

#### 2.4.1.1 Educational and working background

## ITALY

The migrants interviewed in **Italy** are at different **educational levels**, but mostly secondary, because in Italy their educational qualifications are not recognised. The majority have attended upper secondary school and some attended lower secondary school. Migrants with higher education were only four out of 25 (with a university degree in fashion and design, mechanics and electronics, tourism, management and development of human resources). Most of them have **previous**

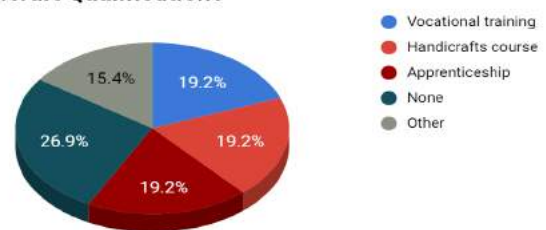


**education and work experience** in their country of origin. The majority worked as tailors in their country of origin, others worked in the woodwork and carpentry sector or jewellery-making sector. Other interviewees worked as waiters, in hotels, HR, as a legal assistant, actress and singer, and salesman. Most of those who worked in handicraft sectors learnt how to do these jobs because they used to help their families in their shops, and some also studied in this sector. Most of those interviewed went to school in their country of origin, some went to general high school, some went to university (fashion and design, psychology, public relations, construction engineering).

About 88% of them have worked in the **handicraft sector** and 12% said that they would like to work in this sector. Twelve of those who already have experience in the sector said that they have **experience in** tailoring; among these one has a tailoring shop in Palermo and another one used to have a tailoring shop in his/her country of origin. Most of them began to do textile works in their country of origin and two said that they learnt how to do it as apprentices in their friends' or families' shops. The others have experience as woodworkers, jewellery, carpentry and hair making. Those who are continuing, do handicraft in Italy, or at least specified that they are continuing in places such as *Centro Astalli*, *Sartoria Sociale*, *Agricultural cooperative*, *Imperial 225* (a craft shop in Palermo).

Their **handicraft experience and qualifications** are varied; 19.2% of the interviewees have learnt handicraft through vocational training; one of them has a university degree in fashion and design and also made an internship in tailoring, both in the country of origin, and now in Italy she/he is working in a craft shop doing textile works.

**Handicraft Qualifications**

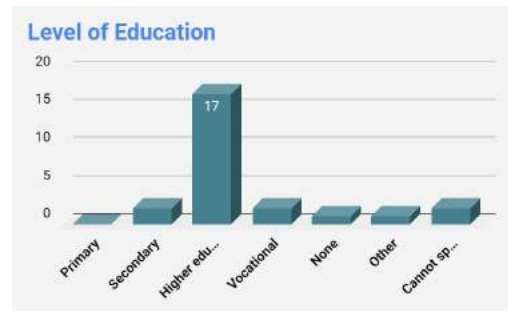


Three people interviewed attended a tailoring training school in their country of origin; another 19.2% attended handicraft courses – two of them did not specify and the other three attended handicraft courses, two in Centro Astalli, one on tailoring and one on ceramics. The person involved in tailoring did not specify where; another 19.2% undertook apprenticeships - one person is working in *Giocherenda*, a refugee association which invents and builds games for sharing experiences and story-telling, and at the same time he likes to do wood work at home. Other interviewees mentioned wood restoration internship and handicraft workshops in Centro Astalli, working in a tailoring shop in the country of origin, and learning in the family's shop. Over fifteen per cent (15.4%) are self-taught and 26.9% have no professional qualification – three of them just observed and learned by doing, one attended a school course to learn how to draw mythological trees. Some of the interviewees said that they do handicraft as a hobby, others as a mean to earn money, but most of them mentioned both reasons for doing handicraft.

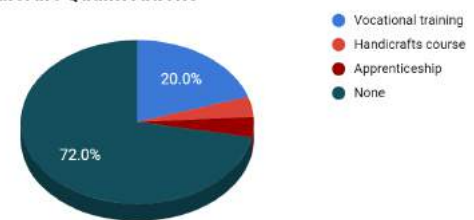
## CYPRUS



The migrant artisans interviewed in **Cyprus** are at different **educational levels**, 68% having a higher education diploma; 8% are in secondary education, another 8% have a vocational education qualification. Four per cent had secondary education and another 4% have no education at all, and the last 8% couldn't specify. Some of the respondents have **previous working experience** in their country of origin, where they worked as secretary, dress-maker, seamstress, teacher, hotel staff, nurse, computer technician, household worker, in a supermarket, accounting, commerce, a car company, Others studied in their country of origin in fields such as criminology, accounting and finance, marketing and nursing. In particular, 21 out of 25 have working experience in farming, factories (as seamstresses), knitting, pharmacy, nurse, electronic company and quality control. Moreover, 32% of the respondents have **previous working experience in the handicraft sector** in three main fields, namely knitting, reusing recyclable materials for decoration and baking; they acquired their skills mostly through vocational training, and only two people through handicraft courses or apprenticeships. The eight participants who had professional qualifications in the field were unable to describe their experience. The other 68% have no previous experience in craft sectors, but most of them said that they would like to learn and acquire skills in this sector.



Handicraft Qualifications

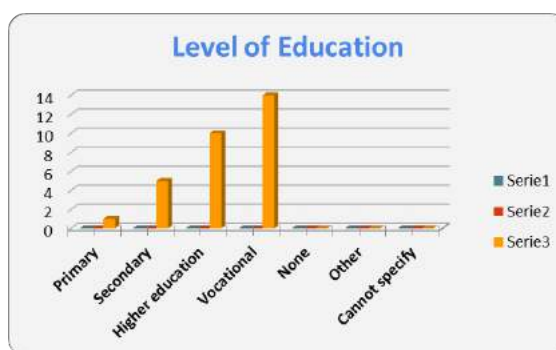


## GREECE

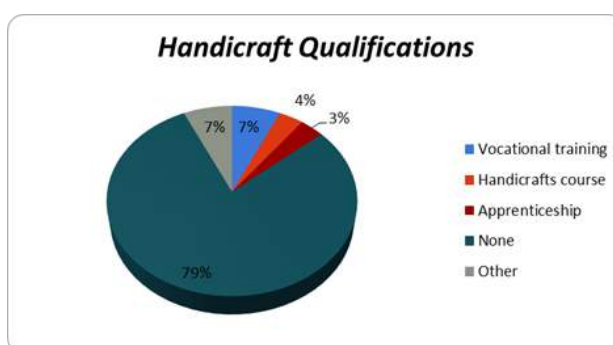
Among the migrant artisans interviewed in **Greece**, eight of them have primary education, ten have secondary education and the remaining seven respondents achieved higher education. More than half of the group of respondents, corresponding to 14 persons, have been employed in their country of origin, in fields such as accounting, engineering, marketing and some in handicrafts. The other 11 respondents left their country when they were very young so they did not work. Fourteen respondents claimed that they have some **experience in the field of handicraft**; they worked while in Greece and some also in their country of origin. Another nine people interviewed have no previous experience in the field but claimed that they would like to learn different handicrafts. Moreover, nine respondents have attended some short vocational training in Greece and ten others have attended handicraft courses provided by NGOs in the camp or in Athens. Very few of them have qualifications in handicrafts, even the ones who have worked in the field in their country of origin do not have qualifications as they were mostly trained at home. All of them do handicraft both as a hobby and as a means to earn living.

## LITHUANIA

Most of the migrant artisans (14) interviewed in **Lithuania** have attended vocational education; ten interviewees have had higher education, and of the remainder, a few have secondary education (5) and primary education (1). They **studied** in fields such as law and politics, engineering, information technology, tailoring, hairdressing, music and the arts, economics and management, public administration, sanitary engineering, food industry, nursing, agriculture, ecology, anthropology and social work. Those who **worked** in their country of origin mentioned jobs such as building and renovations, selling, cleaning, education, beauty industry, administration, farming and agriculture, journalism, economy, music and arts, law, public relations, household repairs and the food industry.



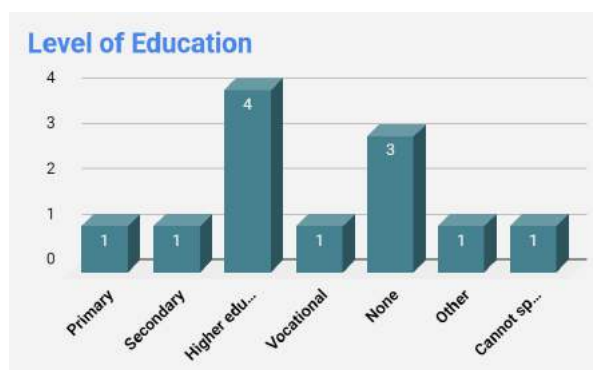
Only four people out of the migrant sample interviews have **previous experience of working in the handicraft sector**; one used to work as a tailor (her own business she established together with her husband), another respondent used to knit clothes; the third respondent worked as a leather maker, helping his family business and the last one used to work as a confectioner decorating different cakes and sweets. The majority of participants have never been employed in handicrafts. Some respondents mentioned it as a hobby (sewing, knitting, wood carving and furniture making, etc.), however they never worked in those fields officially, nor ever gained any sort of income from them. The respondents mentioned several **sources of their skills and knowledge in handicrafts sector**; it is more informal with knowledge gained from family members, parents, studying independently, and using the internet. Interestingly, online craft communities and blogs were mentioned by all respondents as an additional source of their knowledge and skills. The only respondents who have **professional qualification in the sector** mentioned vocational training (twice), handicraft courses (once) and apprenticeship (once).



When asked if they have some **experience in handicrafts in their new country**, fifteen people stated that they do crafts as a hobby (knitting, embroidery, carving, accessory-making, sewing, painting, decorating cakes, making different crafts with children) with only one person doing handicraft (sewing) to make a living.

## UNITED KINGDOM

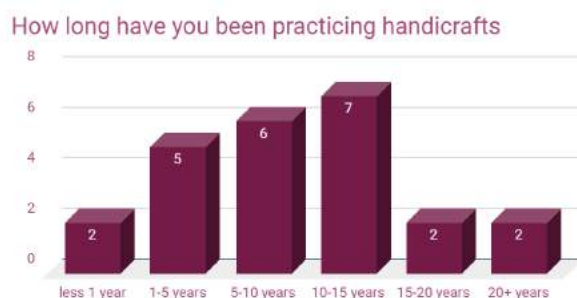
Among the migrant artisans interviewed in the **United Kingdom**, four have a higher educational level, three people have no education at all and the others are equally distributed among the other levels of education (one person per level). Those who have studied in their country of origin have an education in different sectors such as public administration, architecture, English literature, geography and nutrition and dietetics. Ten people stated that they were **employed in their country of origin**, in jobs such as college lecturer, project manager, craft tutor, cafe/restaurant employer, business administrator and international business. Half of the group (13) said that they have **previous working experience in the handicraft sector** in fields such as art therapy, furniture, photography and art fashion. They gained **their skills** through vocational training (6 people), handicrafts courses (1), apprenticeship (3) and directly by doing art therapy (3). Only a few interviewees have **experience in handicrafts in their new country**; they mentioned interior decoration, jewellery, knitting, embroidery and macramé. Lastly, 13 of them used to do crafts as a hobby and six others as a means to earn money.



#### 2.4.1.2 Migrant handcrafters' skills

##### ITALY

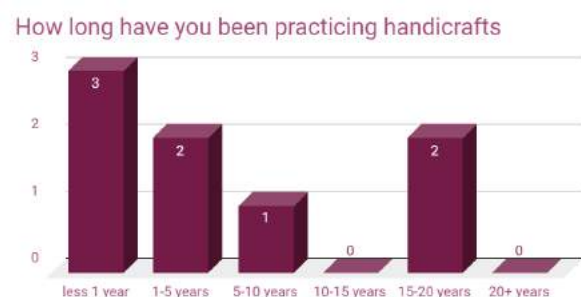
The interviewees in **Italy** have different **work experiences in the handicraft sector**. Eight per cent have been practicing handicrafts for less than one year; 20% have been practicing it for 1 to 5 years; 24% for 5 to 10 years; 28% for 10 to 15 years; 8% for 15 to 20 years, and the remaining 8% for more than 20 years. The **main sectors** in which they work are tailoring and woodwork; other sectors mentioned are ceramics, ironwork, jewellery work, crochet and carpentry. The **main products** are clothes and home objects such as furniture and various decorative objects as well as bags and backpacks, accessories, jewellery, doors, while materials mentioned include fabrics (especially African fabrics) & textiles, incl. cotton and wool, wood, iron, stones, cord, metals, gold, plastic, gems, glue, aluminium, soil and grass, string and recycled materials. They were unsure about the techniques: most of them stated that they use a sewing machine and others said that they only use their hands to work. When asked if and how they promote their work and products, some of them stated that the **means they use to promote their works** in Italy are mainly social media, Facebook and Instagram, websites and by showing photos to friends; while, in their country of origin, they used to show their works in parents' shops, in local markets and by wearing their products.



When asked about the **handicraft traditions of their country of origin**, they mentioned tailoring, jewellery-making, carving, leatherwork, woodwork, iron/aluminium works, furniture making, ceramics, decorative objects for home, making of musical instruments, pottery, hairdressing, cake decoration. **Traditional products** made include Mapuche jewels, Andean wool, Tunisian Futa (a piece of thin striped cotton or linen fabric used in many Mediterranean countries and Yemen, originally Tunisian) and Coffa (a typical Sicilian straw woven bag), shoes, clothes, pearls and carpets. Moreover, most of them mentioned traditional fabrics and textiles and traditional clothes as their original handicraft traditions **they would like to express and display through their handicraft work** in Italy.

## CYPRUS

In **Cyprus** eight respondents have a **experience of working in the craft sector** in the host country; among them only two used to work in the sector to earn money, the others used to work as wood workers and knitters as a hobby. Among them three people have less than one year of experience as handcrafters, two have between 1 and 5 years' experience. Only one has been working in the sector for 5 to 10 years, and the rest have between 15 and 20 years of experience. They are **skilled in** wood making (furniture and decoration), dress making, weaving, jewellery-making, stitching. Many of them couldn't identify what materials and techniques they use, but those who could, mentioned wood, thread, needles, sewing machine, bamboo, bamboo seeds. Moreover, both in their country of origin and in Cyprus, they usually **promote and display their work** and final products through stores, social media and friends.



The 25 interviewed were also asked about the **handicraft traditions from their country of origin they would like to express through their work in the host country**, and they mostly mentioned shoe making, pottery, mosaics, knitting, sewing, stitching, basket weaving and coconut products, traditional clothes, woodcrafts, weaving, mosaics, wood making, stitching, knitting, design, and paintings.

## GREECE

Among the interviewees who have some experience in the handicraft field, eight have been practicing handicraft for less than one year, mostly because they arrived in Greece recently and are attending craft courses provided by NGOs; ten respondents have been practicing handicraft for 1 to 5 years and seven more have more experience (5-10 years, during which some respondents have also established small businesses).

Most of those interviewed are **skilled in** jewellery, in knitting different products such as bags, scarves, shoes, clothes, and in creating leather products and clothes. The **materials** they use are mostly recycled materials such as plastic bags, wood and cheap materials. They **promote and display their works** in fairs at different times of the year, at pop-up events, through Facebook. Some have relationships with companies that promote handicrafts and buy and display their products while many NGOs also promote products made by refugees. Most of them would like to **express their countries' traditions** through their handicrafts: people from Africa are very interested to show their traditional ways of making clothes, the dyeing process and the use of natural ingredients to make colours. In addition, there is a rich tradition of making wedding dresses in Iraq, and Iraqi interviewees expressed their interest in showcasing this craft tradition.

## LITHUANIA

Among those who have some kind of **experience in the handicraft sector**, eleven people have 10-15 years of experience, and three have 1 to 10 years of experience. The **types of handicrafts they are skilled in** include sewing, knitting, embroidery, wood carving, furniture making and confectionery decoration. The **products** they make or used to make are clothes (for women and children), accessories and bags, home textiles, decorating pictures, outdoor sculptures, furniture such as chairs, tables and shelves. In terms of **materials**, they mentioned canvas, threads (cotton, wool, artificial ones), sweaters, scarves, mittens, slippers, winter hats, socks and home decorations; haberdashery equipment (needles, zips, buttons, etc.) and wood. They mentioned sewing, knitting, embroidery and carving as techniques. The **channels they use to promote and display their work** are people-to-people (clients share the information with other potential clients), websites and social networks (Facebook, Instagram, Telegram), outdoor advertising.



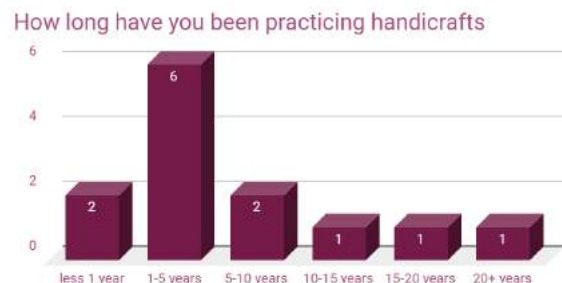
The most common **handicraft traditions from their country of origin** are sewing, knitting, embroidery, pottery, pottery decoration, wood carving, blacksmithing, weaving, furniture-making, baskets, weaving carpets, leather production (bags, shoes, clothes), making decorations using beads, glass design and decoration, Easter eggs & Christmas decorations. Not everyone want to **express their traditions through their work**, but those who want to do this mentioned traditions such as Ukrainian Petrykivka patterns and other regional national patterns, Moroccan pottery (to display the traditions of Moroccan national symbols, legends and ways of cooking), Moroccan leather clothes and accessories; knitting Belarussian folk clothes and accessories; Syrian national patterns and colours. Respondents showed a



general trend to display the symbols of their countries, using their national colour palette, patterns and materials.

#### UNITED KINGDOM

Among the migrant artisans interviewed in the **United Kingdom**, thirteen have **experience in the craft sector**; two of them have been practicing it for less than 1 year, six for 1 and 5 years, three people for 5 to 15 years, and two people for more than 15 years. Those who have some experience in the sector, are **skilled in** clothes making, painting and photography. They mentioned **materials** such as amber, natural materials and colours, and **techniques** such as sewing and knitting. None of them exhibit their work, except for one person who sometimes uses a local café to **display and promote** his/her works.



The **handicraft traditions from their country of origin** mentioned are samosa making, patterns and the use of traditional motifs and colours, while traditions they would like to express through their craft work include weaving, painting stones, amber design and Celtic design.

#### 2.4.1.3 Collaboration and integration of skills among migrant and local handcrafters – Migrants' point of view

#### ITALY

Almost all the interviewees in **Italy** think that **their handicraft skills and products** can be interesting and that there is high demand in the Italian market, as it would offer something different, and Italians appreciate foreign products and are interested in handicraft (e.g. crochet). Some respondents stated that they are already selling their products, so they know that the sector works. A few respondents stated that in their opinion people prefer modern things and are not interested in hand-made products, or that traditional African fabrics are much heavier than Italian ones, so Italians do not appreciate them.

When **comparing Italian handicraft and their traditional handicraft in terms of similarities of techniques and materials** used, not everyone was able to answer this question. Some respondents said they never worked in the handicraft field in Italy, but they assume there are both differences and similarities, others said that techniques are similar but the final

Do you think collaboration with local handcrafters would be useful



product is different, and that there are both differences and similarities. The most commonly recognised similarities named by more than one person are sewing techniques, using a sewing machine, fabrics and materials. More **specific similarities** mentioned are the making of the Coffa that is similar in Tunisia and in Palermo, the manual work and traditional means of production in the woodwork sector that are similar in Sicily and in Egypt, some types of clothes produced in Gambia and in the city of Palermo, in Italy. Except for one person who disagrees, all the other interviewees said that for them it would be possible to **combine techniques and materials** and few of them added that combining different styles could lead to innovative results. Some mentioned that they are already doing this, because European textiles and fabrics are also used in Africa and different styles can be adapted. All those interviewed said that a hypothetical **collaboration between them and local handcrafters** would be useful to improve their employment skills. Not everybody added their motivations, but those who did it said that it would provide an opportunity to create a network of collaborators, to share and pool talent, to boost crafts, to promote exchange between cultures, to learn more from and about other countries, to increase skills, to foster growth. According to respondents, mixing styles and techniques improves quality, and more skills brings more culture.

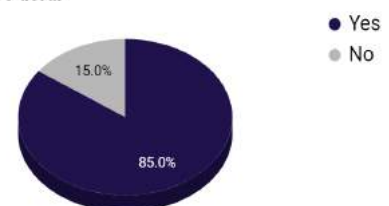
Finally, 96% of the respondents would like to **teach their skills to local handcrafters**, specifically how to work with a sewing machine, African techniques to work the textiles and fabrics, how to decorate the body with henna, and how to create jewels, wedding clothes, women's clothes, how to make pots and glassware, gardening and African tailoring. The main reasons mentioned are enrichment, interest in transferring their skills and teaching. The only one who would not be happy to teach said this is due to the fact that he/she didn't feel to have sufficient skills to teach.

When asked if they would like to **learn from local handcrafters**, 100% of them said yes, mainly mentioning fields such as tailoring and woodwork. Particularly, they said that they are interested in learning the Italian style of tailoring, tailoring in general and hairdressing, mosaics and ceramics, jewellery-making with different material and woodwork (incl. furniture). They also would like to learn how to work with a laser cutter for wood, to learn more about wood-painting, and haute-couture.

## CYPRUS

Most migrant artisans think that in **Cyprus** there is a demand for their products (especially among Filipinos); only five out of 25 think that there is no demand for their products because they use different materials and equipment. Many respondents were not able to say if there are some **similarities among their traditional handicrafts and local ones**. Those who were able to answer this question (15) said that there are

Do you think collaboration with local handcrafters would be useful



similarities, arguing that similar machines are used for the production of some products, similar jewellerys (beads), the same painting, weaving methods (bags), colours and materials, and the same clay (for pottery). About the possible **combination of materials and techniques between the two handicraft traditions**, most people answered that they didn't know, and a few mentioned the possibility of combining recycled materials. Nevertheless, 17 out of 25 think that **collaboration with local artisans would be useful for them to share experiences**. Five other people said that they didn't know what to answer and the remaining three people said they don't think it could be useful for them and their skills.

Even though the migrants interviewed in Cyprus were not sure about possible combinations and collaborations with local handcrafters, 40% of them would like to **teach their skills to locals**, especially in the fields of bead-making, jewellery and bamboo bicycles. The percentage became higher when they were asked if they would like to **learn and improve their skills from local handcrafters**; in fact, the percentage of those who were positive was 68%. They mentioned sectors and techniques such as weaving, knitting, pottery, painting, but most of them would like to learn anything.

#### GREECE

In **Greece** fifteen people think that their handicraft skills and products can be relevant in the market of the host country; the things made by most of them are usable and needed by many people. Do you think that some of the local handicrafts are similar (in terms of techniques and materials) to the ones in your country of origin? For 20 out of 25, it would be possible to **combine materials and techniques** from their country of origin with those from the host country because there are similarities or by combining traditional handicrafts with modern ones. All 25 respondents think that a **collaboration** with local handcrafters would be useful for both groups, in terms of learning more modern techniques, using proper materials, learning how to take care of their health and the environment, obtaining skills in modern marketing methods, cooperation and most importantly, learning how to modernize their products for the international market.

Finally, ten out of 25 would like to **teach their skills to local handcrafters** as they think they have enough experience and could teach their skills in knitting, the making of wedding clothes, woodcarving, jewellery-making, and natural dyeing. All 25 respondents would like to **learn from local handcrafters** any kind of craft, modern patterns, the use of eco products, marketing skills, business planning, how to make knitted toys, modern jewellery, sewing, networking and accounting skills.

#### LITHUANIA

In **Lithuania** only five people think that their skills and products can be relevant to the local handicraft market; they specified that this is because people value and like to buy handmade products, with folk-style patterns and clothes currently popular. Products made by

foreigners are valued in Lithuania. When talking about **similarities between their handicraft traditions and the local handicrafts** (in terms of techniques and materials), 14 respondents think there are similarities in terms of materials, knitting and sewing techniques and design of clothes. Thirteen people said that they don't know because they are not familiar enough with Lithuanian customs and culture. For the same reason, most of the respondents were not sure about **possible combinations between the two traditional handicrafts** in terms of materials and techniques. The respondents said that a **collaboration would be useful for both migrant and local handcrafters**, mostly providing social reasons: they admitted that they could gain some useful knowledge and skills, as well as create some social networks and make friends. Moreover, the participants agreed that such exchange could be useful in terms of employment possibilities, reaching out to new clients and cooperating to bring mutual benefit.

Do you think collaboration with local handcrafters would be useful



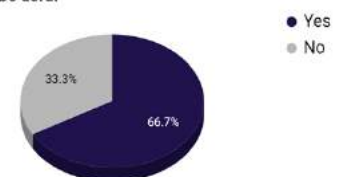
When asked if they would like to **teach their skills to local handcrafters**, only four respondents were willing to do so in the fields of knitting, embroidery, carving, accessory-making and sewing, saying that they would be glad to share their experience, to socialize, and feel a sense of belonging to a group of like-minded people. Other respondents mentioned they would be willing to assist rather than taking a lead position. They explained that this was due to their lack of confidence in language usage and lack of experience in communicating with local people. The most frequent reason among those who do not want to teach, was their workload, the different languages and the lack of motivation.

When asked if they would like to **learn from local handcrafters**, 16 respondents answered positively. Many respondents expressed their interest in learning new skills and gaining new knowledge. Their strongest motivation was to have some interesting activities where you can communicate and feel relaxed, to communicate with local people and migrants, to obtain more social links, to gain more confidence in communicating, to improve their speaking skills, to spend their time fruitfully, and to gain craft skills. The need of communication and socialization was the strongest motivation for potential participants, while technical skills were mentioned as being less important. Those who are not interested in learning from local people said that this is due to their need to dedicate more time to their families or worries related to communicating in Lithuanian.

#### UNITED KINGDOM

Among the migrant artisans who have experience or interest in the craft sector, nine of them think that their skills and product can be relevant to the market of the host country; four others don't think so due to a lack of time and money, and the level of skills required. Thirteen people think that there are some **similarities between the country of origin and the**

Do you think collaboration with local handcrafters would be useful



**host country's craft traditions**, in terms of the same materials, while thirteen others think that there are no such similarities. Moreover, the general thought is that combining the two craft traditions is not possible, but that a **collaboration between locals and migrants would be useful for both groups**.

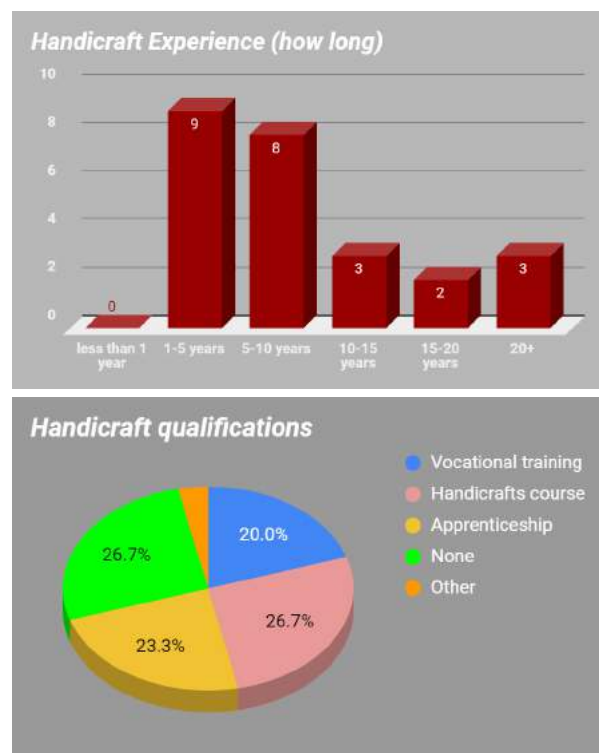
When asked if they would like **to teach local handcrafters**, sixteen respondents said yes: one specified that he/she is already a teacher in this field and another one said that he/she would like to teach how to integrate amber into interior design decoration and clothes. The ten who said they would not like to teach provided reasons such as lack of time, qualifications, equipment and resources. When asked if they would like **to learn from local handcrafters**, 13 said that they would be happy to expand their skills especially in the fields of cooking, flower arranging, knitting and sewing. Seven respondents said no because of their lack of time and six others were not sure.

## 2.4.2 Skills' mapping among local handcrafters - background

### 2.4.2.1 Educational and working background

#### ITALY

The majority of handcrafters interviewed in **Italy** (64%) have had higher education, out of which 12 are in sectors such as restoration, fashion and tailoring, stage props and scenography, painting, graphic design, jewellery design, and attending a school of fine arts. Another 32% had secondary education and the remaining 4% (one person) have attended vocational courses. None of them has less than one year of **experience** in handicraft; 36% have been working in the sector for 1 to 5 years, 32% for 5 to 10 years, 12% for 10 to 15 years, 8% for 15 to 20 years, and the remaining 12% for more than 20 years. Some respondents have more than one **qualification in the handicraft sector**, having attended craft courses, vocational training, or having done apprenticeships. As many as 32% of them are self-taught, and one person learned by doing. For fourteen of the interviewees these qualifications are additional to their education; for seven of them the handicraft qualification is part of their education. Among these interviewees (21 people - 14+7) there are two people who took handicraft

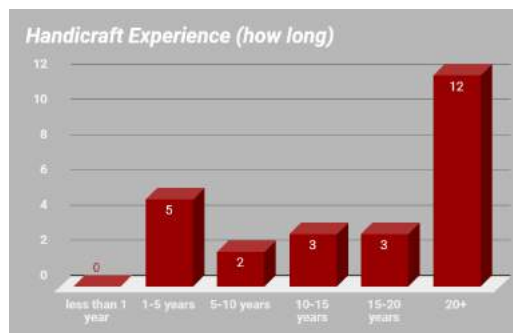




courses in addition to their higher education qualification in relevant sectors, as well as self-taught people who do not have any kind of professional qualification in the handicraft sector.

## CYPRUS

In **Cyprus**, the handcrafters interviewed achieved the level of higher education (12). Three reported a primary education level, nine others achieved levels of secondary education, four vocational, and only one respondent has no education at all. Some people have both vocational and higher or secondary education. None of them has been working in the craft sector for less than one year; nearly half of those interviewed (48%) have been working in the sector for more than 20 years. Another 20% have been working in the handicraft for 1 to 5 years, 8% for 5 to 10 years, 12% for 10 to 15, and 12% for 15 to 20 years. Their professional qualifications in the craft sector are different and most of them have more than one qualification; the two main qualifications are handicraft courses and apprenticeships, followed by vocational training and only one person has a university degree in this sector. The interviews in Cyprus showed that younger people have many different types of training, while older people have less or sometimes no training at all. For more than half of the respondents (72%), their professional qualifications are additional to their education, while for the remaining 28% these qualifications are part of it.

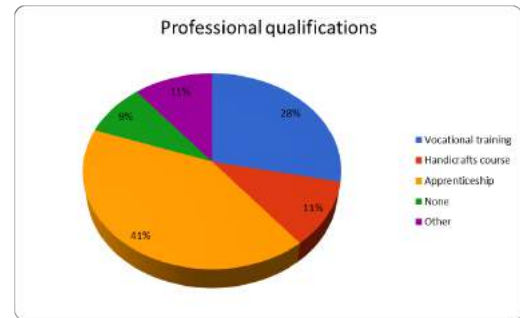


## GREECE

In **Greece**, 4% of the interviewed handcrafters have a level of only primary education, 32% of them secondary, 40% a university degree, and 24% undertook vocational education, but what most of them stressed is that they started handicraft as a hobby and then it turned into employment. In Greece none of the interviewees has been working in the craft sector for less than 5 years nor for more than 20 years: 32% of the respondents have been in the sector for 5 to 10 years, 40% for 10 to 15 years, and the remaining 28% for 15 to 20 years. Apart from their degrees, 60% of them attended some kind of vocational training, 32% took handicraft courses, and only 8% did an apprenticeship. Most of those interviewed have additional professional qualifications apart from their education.

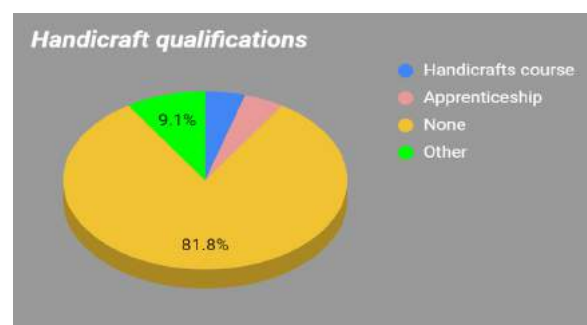
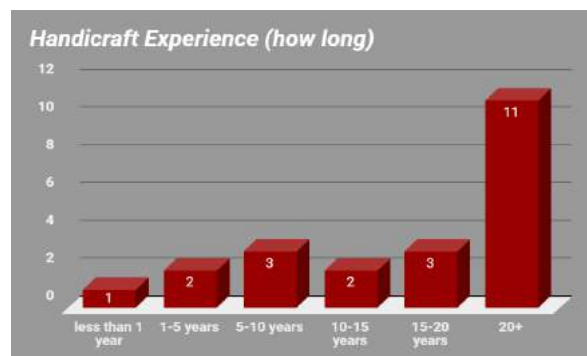
## LITHUANIA

In **Lithuania**, the handcrafters interviewed have different levels of education; 52% of them have vocational education, 40% of them higher education and 8% secondary education or did not specify. The majority of respondents have between five and fifteen years of **experience**. Going into greater detail, none of them has been working in the field for less than one year, 24% for 1 to 5 years, 48% for 5 to 10 years, 28% for 10 to 15 years and none for more than 15 years. Some participants said they had attended both **formal and informal training**. Vocational training was mentioned thirteen times, apprenticeship nineteen times and handicraft courses five times. The four people who have no professional qualification in the sector mentioned the Internet as the source of their skills and knowledge: they learnt directly from observing of masters' work from over the world (these answers were given by younger handcrafters, aged about 25-35 years). The majority of participants gained their knowledge and skills through formal education. However, a hands-on approach was also valuable and helpful, as it allowed them to practice different kinds of crafts. A significant number of respondents gained their knowledge in other ways, such as from other family members, mainly parents or grandparents, continuing their family traditions or business. Furthermore, for most of the respondents (64%) their qualifications were additional to their chosen educational path.



## UNITED KINGDOM

The majority of handcrafters interviewed in **United Kingdom** achieved higher education (12), five were educated to secondary level, and four others had a vocational education. Half the respondents, - 50% - have more than 20 years of experience in handicrafts; only one person has less than 1 year of experience in the sector, two people have between 1 and 5 years of experience, three between 5 and 10 years, two between 10 and 15 years, and three have between 15 and 20 years experience. Most of the respondents (18) have no qualifications in the sector; only one took a handicraft course, and another did an internship, both obtaining qualifications which were additional to their education.



## 2.4.2.2 Handicraft situation across partner countries

### ITALY

**The most typical handicraft types mentioned by the respondents in Italy and Sicily**, entail a variety of sectors, materials, techniques and final products. Most of the interviewees said that ceramics is the main handicraft sector in Palermo (20 out of 25 respondents). The other handicraft sectors, mentioned by four or more interviewees, are textiles, leather works and costume jewellery. Those named by at least three people are tailoring, mosaics and woodworking, while locksmith and glassworks were mentioned just once or twice. Few of them mentioned specific techniques, materials or products, however the main **techniques** mentioned is "interweaving" in the textile sector and the main **materials** used are recycled. The main **products** made are: handmade bags, in particular the typical Sicilian bag called "*Coffa*", decorative objects for the house and furniture in general; the "*pupi*", typical Sicilian marionettes and the "*maioliche*" a type of ceramics with a matt metallic coating (stanniferous enamel). They are usually white, sometimes variously coloured, which are the basis for painted ornaments such as food, in particular "*frutta di martorana*", typical Sicilian sweets made with almond flour and a perfect imitation of fruit and vegetables.. Some respondents added that the handicraft sector in Palermo is now considered as "innovative", because materials and techniques are mixed and, therefore, individual craft sectors overlap.

The **most common problem of the handicraft sector** that emerged from the interviews is poorly-regulated bureaucracy so there is limited clarity about the steps needed to become self-employed in the sector. Respondents also said that the bureaucracy around opening a laboratory or being self-employed is too expensive due to high taxes and VAT. The second big problem mentioned by the interviewees is the lack of maturity, culture, knowledge and education among the population, which results in a low interest in artisan products, and a preference for cheap and low-quality products rather than for expensive but handmade high-quality products. Another obstacle mentioned by handcrafters is the low market demand, in particular among local people: foreigners seem to appreciate handicraft products more than locals, and this is why most of the artisan workshops are located in the historic centre of Palermo, as the demand is based on tourism. Another common problem highlighted by respondents is that there is a lack of investment in the handicraft sector. Two respondents said that the only problem is that some people become handcrafters without having any professional skills, and two others underlined that cheap goods coming from China have swamped the local market. For a few respondents, the problem is that old traditional crafts are in crisis due to globalization and the lack of local suppliers of raw materials.

As for the **skills that a person should possess in order to be able to work in the handicraft sector, in Sicily** respondents who mentioned the need for technical skills did not mention other skills, except for a few who mentioned knowledge of materials. Respondents who said that there is no need for particular technical skills in most of the craft sectors, mentioned manual dexterity, passion, creativity, patience and the right attitude to work as fundamental skills in the handicraft sector. The other **soft skills** mentioned are innovation,

determination, perseverance, precision, problem solving, concentration, continuous research, initiative and brilliance, each one named by only one person. The **technical skills** mentioned by respondents include technical skills in terms of the production process (mentioned ten times), knowledge of materials and their quality (six times), manual dexterity (five times) and experience in terms of educational background, internships and apprenticeship (five times). The **soft skills** mentioned by more than one person are: creativity (five times), passion and love (six times), patience (six times), predisposition and willingness to work with hands (five times) and curiosity (twice). One of the respondents said that, in addition to technical skills, a crafter should also have marketing skills. Based on the findings from the interviews, in Italy no **professional certificate** is required to work in the handicraft sector, even if not all respondents were certain: some of them said that it depends on the craft sector and type of products; only two people said that a certificate is needed for the restoration sector, and that, even when it is not a requirement, a certificate can make it easier to find a job in the field.

The **main sectors in which the handcrafters interviewed work** are bookbinding, leatherwork, ceramics, tailoring and textile, jewellery, woodwork and carpentry, serigraphy, silk screen printing, painting, restoration, photography and some "innovative" sectors in which recycled materials are used or in which two or more sectors intersect, such as textile painting, and design and making of stage props. The **products made** by them are books, notebooks, diaries, albums and stationery products; clothes and accessories, bags, wallets and belts; furniture and utensils, decorative objects for the home and vases; and some tourist, folklore objects such as magnets with typical scenes from Palermo and Sicily, dolls and "*pupe*" (typical dolls built in Palermo) and maioliche. Surprisingly, just one out of 25 handcrafters make typical Sicilian objects (pupa and maioliche), even though most of those interviewed said that the market demand is higher among tourists, with just two people creating magnets and objects for tourists. **Materials** used include paper, textiles, wood, rubber, wool, stones, cement, brass, alpaca, aluminium, silver, leather, clay, cotton, silk and jersey. All these materials are used in different sectors and with different **techniques**, such as binding, welding, fretwork, filing, raku, enamelling, crystallisation, painting and serigraphy. Some of the handcrafters interviewed said that they use popular recycled materials such as plastic and wood, but also unusual materials such as shells, fruit and vegetable papers, and bikes' inner tubes. Specifically, the main technique used by those who use textiles is binding. The main techniques used by those who work with clay are enamelling, crystallisation and painting. The main techniques used by those who use paper are binding and serigraphy. In order to **promote and display their work and products**, the local handcrafters mentioned two main channels: firstly, the Internet, such as social media (Facebook and Instagram) and websites, secondly, physical spaces such as shops, festivals and tradeshow. Minor channels were also mentioned, such as workshops organised by different stakeholders (e.g. Centro Astalli) and the ALAB network (Association of Free Artisans, Artists Balarm). Some of the respondents said that they don't want to use social media because they want to distinguish their work from low-quality mass market products, but they are already part of the ALAB network which is funded in order to distinguish artistic and craft work from industrial production.



Not all of the respondents are interested in **expressing local cultural traditions** through their work, adding that the reason is that there are already a lot of crafts that are doing so. Some of them find Sicilian patterns too simple, others prefer to express their personal vision, sense of the world and fashion taste. On the other hand, some stated that they would do so for marketing reasons. The only typical cultural traditions mentioned are *Maioliche*, *Monili*, *Fichi d'India*, *Coffa*, each one mentioned twice, and S. Rosalia mentioned by three people, and just one person said "*carretti siciliani*" (Sicilian cart). Only two persons said that they would like to express the traditions of assembling and binding books, thus preserving the quality and techniques used in the past.

## CYPRUS

According to what the respondents claimed during the interviews, in **Cyprus** the most **typical handicrafts**, in terms of materials, techniques and final products, are metal work (produced by using fire), production of tools, basket weaving, knitting (especially lace), macramé (needlecraft), carving, shoe making, quilt making, making traditional chairs, woodcarving, textiles, woodworking (tools, machines, chemicals for wood conservation), general craftsmanship, mosaic, leatherwork, clothing, drawing, drawing on glass/spinning tops, pottery (clay, potter's wheel), frivolite (type of lace originated in Cyprus), cross stitches (pillow, linen materials), and marble engraving .

The **craft market** in Cyprus has some **issues and gaps**, most of which are linked to requirements of the market, such as lack of governmental support, lack of funding, bureaucracy problems, insufficient supply of materials – such as accessories for clothes' production - low interest in the job, especially for the sector of leather shoe making, limited demand, competition with big companies in particular for the wooden chairs, lack of skills, lack of materials, especially for leatherwork. In addition, creative jobs are underestimated in Cyprus, thus craft products are sold at a lower price than their actual value. A minority of respondents believes that the sector has no problems, but generally it is agreed that the craft market suffers from a lack of people, lack of materials, lack of interest and issues with bureaucracy. In addition, eleven respondents also highlighted their **concern**, that they need to have permission from the Cypriot Handicraft Service.

When asked about the **skills that a person should have in order to be able to work in the handicraft sector in Cyprus**, interviewees mentioned **technical skills** such as sewing and pattern-making (for clothing), knowledge of how to use machines (e.g. to cut wood) and of electronics, an ability to identify the different types of laces, knowledge about techniques, and **personal skills** such as creativity, experience/practice, time management, natural talent, ability to have a good relationship with co-workers, patience, and general knowledge. The majority of them think that the most important thing is experience, even more important than a professional qualification in the sector, with 68% thinking that there is no need for **professional certificates or academic qualifications** to work in this sector, although it is important for some even when not required. The remaining 32% said that a



certificate/qualification is needed, in particular most of them mentioned the necessity to have a degree in graphic design especially for working in a printing shop, vocational training for wood making and general certificate/qualification for clothes-making, especially for sewing, pattern-making, designing and drawing.

In Cyprus there are many **different types of handicraft**, such as pottery, woodwork, jewellery-making, drawing, embroidery and metallurgy. Handcrafters interviewed in Cyprus work on different types of handicraft, in terms of **sectors**, such as jewellery-making, metallurgist, silversmiths, clothes design, wooden and iron-making, weaving and mosaics, typography, painting, fashion design, filigree, pottery, drawing on glass, knitting, marble, basket weaving. **Products** mentioned were structures and furniture, accessories, mobile bars, jewellery, plates, utensils, *kapnistomereha* (hand crafted silver utensils used for weddings), chairs, tables, bookcase, *paneri* (traditional dolls), dresses, tablecloths, bags, cases for glasses, curtains, traditional uniforms, pillows and tablecloths. The main **materials** used are metal, glass, wood, wax, metal, plastic, quilts, mattresses, pillows, leather, iron, macramé, silver, gold, fabrics, clay, bronze, colours, glaze, thread, silk, marble, stubble, frivolite (type of lace originated in Cyprus). The main **techniques** mentioned are knitting lace, carving, forging of steel, filigree and using a sewing machine.

Most of them **display and promote their work** through the internet, using such means as social media (Facebook, Instagram), videos and articles in websites, online shops; others mentioned interpersonal and material means such as word of mouth, personal contacts, magazines, shops, through tourism, festivals, exhibitions, by arranging training sessions for children and free lessons. Only two persons said they were not willing to display their work, as they have too much work. At least eleven people named **local crafts traditions** such as ancient metal production and tools, fabrics, lace (*lefkaritiko*), repair of filigree, copy/reproduction of ancient objects, textiles (*foitis, lefkonikou, taisto, tapisteri, kourelou*), traditional costumes, pottery and marble, both representing an ancient tradition for Cyprus.

## GREECE

According to the interviews in **Greece**, the **main handicraft types** are leather work, the making of sandals and shoes, bags and accessories, weaving, pottery, knitting, wood carving, making of traditional musical instruments, natural cosmetics, basket weaving and natural dyeing of materials. Based on the interviews, **the craft market in Greece has issues and gaps**, mainly related to the absence of a central organization connecting all handcrafters: indeed, some organisations are licenced from the ministry of culture, others from the ministry of industry. Others highlighted the need for training on marketing and e-commerce. Another problem identified is that there are no specific regulations on how to become a handcrafter, there is no national school for handicrafts, but there are private schools and courses on different crafts are provided by the National Labour Office. A major problem concerns the lack of interest in the sector among young people, who are not well informed about the opportunities offered by crafts, and hardly ever choose to become crafters; as a result, many

traditional handcrafts are being lost. In addition, investment in the sector is low, as there is no funding available for crafts in Greece; nevertheless, some respondents stressed that since the beginning of the economic crisis, many people have revived some handicraft traditions used in the past, turning them into a new employment resource.

When speaking about the **skills needed to be a handcrafter in Greece**, the respondents said that it depends on the type of craft: some crafts may be easier, such as knitting, but other crafts require very specific skills and knowledge. A lot of people in the sector do not possess any specific qualification and/or academic certificates for their specific craft. Many of the people interviewed have studied arts, design, jewellery design, etc, but there are also people relying on just experience, while others have had vocational training and practiced over the years. Usually handcrafters need to have a health and safety certificate issued by a certified organization.

The **group of handcrafters** interviewed in Greece are mostly jewellery designers, knitting workers, clothes designers with some people working with leather or pottery; others use material such as natural dyeing and natural cosmetics, and techniques such as weaving. The rest are doing different things such as decoupage, painting, working with wood, glass decorations, creation of seasonal items. Some make jewellery from different materials such as gold, silver, precious stones, others practice knitting for clothes, bags, shoes and decorative items. The **materials** used are jewellery, fabrics, precious stones, clay, looms etc., but it depends on the products they make. Most of the people interviewed **promote and display** their products in stores, bazaars, and in tourist areas during the summer; others have a Facebook page and use e-commerce. Some have a workshop where they make their crafts, sometimes using it as a selling point.

## LITHUANIA

In **Lithuania**, respondents mentioned several **handicrafts**, which can be ranked according to the frequency of mention: Carving and wooden crafts (such as spoons, plates and furniture decorated in cut-through patterns) and roofed religious sculptures on poles (in forms of crosses); amber decorations (earrings, bracelets, rings, pictures, souvenirs, etc.); pottery (plates, cups, jugs, etc.); woven textiles (blankets, tablecloths, colourful carpets); weaving (wickerwork baskets and furniture); straw garden making (3D constructions made of dried grass); candle making; knitting. Other crafts mentioned less frequently are making masks for the spring festival (for *Užgavėnės* carnival), making Easter eggs, making Verbos (bouquets of dried plants used on the Sunday before Easter).

In general, the handcrafters expressed their satisfaction with how things are organized in Lithuania. In order **to become a handcrafter**, no specific certificate is requested. A handcrafter only needs to register as an individual businessman and pay quite a small tax (about 10% from the total income). One of the biggest **issues** mentioned by handcrafters is bureaucracy: some respondents also mentioned difficulties they experience when getting legal permissions to participate in fairs and markets. Furthermore, the increased availability

of cheap products from Poland and China, costing significantly less than handmade craft products, was mentioned by the majority of respondents as a major obstacle.

Most participants agreed that the most important **skills in their specific crafts** is being both knowledgeable and skilled. Many respondents stressed the importance of constant self-development and skills improvement. Some participants mentioned the need to have marketing skills and to be able to advertise and distribute their products all over the country or overseas. Younger generations put a strong emphasis on the need to be able to sell products through the internet, as well as on the need to communicate and build customers' trust, while older handcrafters mostly spoke about the quality of products. Notably, the respondents mentioned not only skills, but character traits useful in the sector, such as persistence (the ability not to give up in the face of obstacles), patience, faith and self-confidence. In addition, all respondents claimed there is no need for **certificates or academic qualifications** to work in the handicraft sector.

The handcrafters interviewed are mostly **skilled in** knitting, pottery and sewing. The majority of products target women and children as users. The crafts are diverse and differ between genders. Male handcrafters prefer "heavier" crafts such as blacksmithing, wood carving, weaving and furniture, while women prefer sewing, knitting, accessory making, perfume making, etc. Several sectors and products were mentioned such as blacksmithing (making different household goods such as barbeques, balcony holders, gates, decorations), knitting different clothes and accessories, boiled wood clothes, shoes, decorations and toys, creating straw decorations, natural candle making (aroma candles, traditional candles), cosmetics (perfumes and natural soap) and decorations. Also mentioned were the production of traditional clay crockery, home decorations, accessories and souvenirs; traditional Lithuanian toy making, handmade soap creation, sewing wedding accessories, and creating wedding decorations; creating Baltic folk accessories and jewellery (especially using amber); pottery, crockery (plates, dishes, vases, pots, decorations, women clothes (scarfs, coats, hats), necklaces, earrings, bracelets and knitting toys. Clay decorations, souvenirs, simple musical instruments (birds, bells), statuettes, decorative crockery with traditional Lithuanian ornaments (spoons, forks, plates), carving and creating household supply, backyard decorations and objects (mini houses), sculptures, wooden crockery, etc.; sewing children's and women's clothes. In these craft sectors and with these competencies, they use common **materials**, which are ecological or natural because the majority of crafts are Lithuanian folk crafts which require usage of natural materials (linen, wood, wool, straw, cotton, textile, etc.). In order to **promote their work**, many handcrafters actively use the Internet. The most common channels for online advertising are Facebook and Instagram. However, almost all crafters rely on the human factor, considering client recommendations to be the best way to disseminate their products and to attract other clients. The majority of handcrafters mostly rely on free publicity, rather than actively investing in promotion. The nature of product promotion and marketing strategies is highly dependent on the age of handcrafters and on their familiarity with the internet: younger artists actively use and value the possibilities of using the internet, creating websites, Facebook and/or Instagram profiles, while the older

generation of handcrafters mostly value the recommendations of clients and participation in fairs (which are very common in Lithuania).

The majority of participants gave similar answers when asked what **cultural tradition from Lithuania** they would like to express through their work; in particular, they said that they like "to express the nature of Lithuania", "to show how rich our culture is", to show folk motifs (colours, patterns, materials) in order to demonstrate the uniqueness of Lithuanian culture, and distinguish it from other neighbouring cultures. Many handcrafters found it difficult to ascribe a cultural value to their work, because they have never thought about it until they were asked.

#### UNITED KINGDOM

According to the respondents, in the **United Kingdom** the main **traditional craft sectors** are, historically hatters and lace makers, and today other sectors include sewing, knitting, card-making, DIY, upcycling and recycling. The main materials are paper, pallet wood and recycled fabrics such as curtains and old clothes. Yarn bombing is very popular, using recycled wool from old jumpers to decorate street furniture, and upcycling of old furniture such as chairs, tables and shelves, using paints, varnishes. Others make wooden items from recycled wood and papercrafts, pottery and ceramics.

According to the interviewees, there is no need for **professional qualifications or academic certificates** to become a crafter, but it is important to have **skills** such as hand-eye co-ordination, patience, creativity and experience, a love of what they do, practice, a sense of vision, and accuracy. They named some **gaps and problems** that affect the craft sector in the United Kingdom, such as the lack of sales outlets and opportunities such as craft fairs; it's cheaper for consumers to buy the finished product made in China rather than a hand-made product. Other problems listed are the lack of suppliers of arts and crafts materials as many art shops have closed, lack of time and places to display and sell (it is very costly to rent gallery spaces), as well as a skills gap.

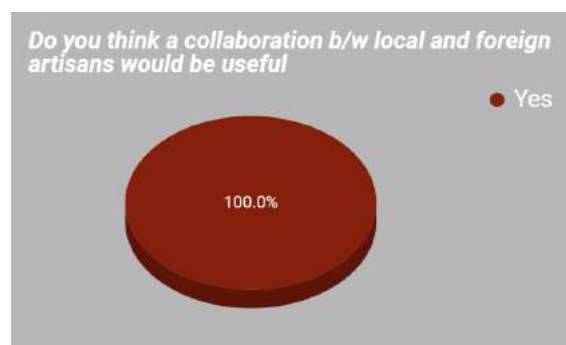
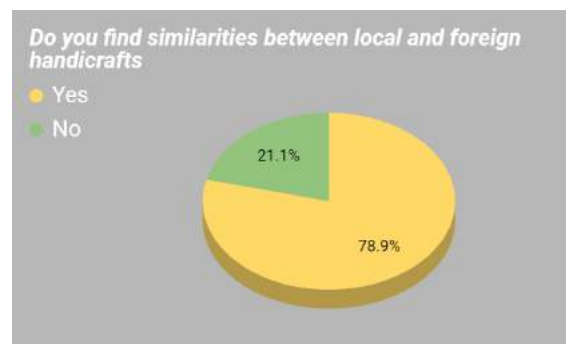
This group of crafters is mainly **skilled in** woodwork, painting, papercrafts, pottery and photography; others in dressmaking, glassblowing and jewellery. The **materials** they use are wood, fabric, paper, card, paints, clay, pen, ink, old furniture, sandpaper, varnish, semi-precious stones, copper wire, old books, cotton, old vinyl records and clock mechanisms, wood, leather, silver, copper and glue. The **techniques** mentioned are sewing, cutting, gluing, screwing, wirework, wood turning and staining. The **means to promote and display their work** are the internet, website and Facebook, galleries and craft fairs, local community events and by word of mouth; however, the vast majority enjoyed their crafts purely for personal enjoyment and as a hobby as they recognised the difficulty of making money from their products

The **cultural traditions** they would like to express through their work are seasonal items for festivals such as Christmas and Easter as well as birthdays cards, pagan and Celtic traditions, British design and vintage items.

#### 2.4.2.3 Collaboration and Integration of skills among migrant and local handcrafters – Local handcrafters' point of view

##### ITALY

Most of the handcrafters from **Italy**, said that they would like to **learn more about their handicraft sectors**, but not everyone mentioned a specific foreign country they would like to learn from. Only for the ceramic sector some interviewees mentioned South American, Japanese and Arab techniques, and for the leather sector someone mentioned Arab and French techniques. Someone named specific sectors and/or techniques linked to a specific country, such as Ethiopian bookbinding, Raku ceramic, Indian fabrics, Japanese drawing techniques. Other people said that they would like to learn about everything from different sectors. Only four people are not interested in any foreign handicraft sector or technique. Among those who are interested in foreign handicrafts, 15 respondents think that there are similarities between Italian/Sicilian crafts and the foreign craft they mentioned, and four other people do not. None of them specified what are the **similarities**, apart from the techniques and tools. The 15 people who are familiar with foreign crafts and think there are similarities, think that local and foreign crafts can be combined in terms of materials and techniques, but among them only three people coherently described techniques such as silk screen printing and sectors such as jewellery making, ceramics, tailoring and carpentry. 100% of the respondents think that a **collaboration between them and migrant artisans** would be useful for the handicraft sector in Sicily/Italy. All the 25 interviewed think that a collaboration between them and migrant artisans would be useful for both groups. The reasons given are all based on three principles, namely human and cultural exchange, handcrafted enrichment, exchange of experience and knowledge. Other **benefits** mentioned are the possibility to learn more about people coming from different places (for local people) and to exchange ideas with others. (for migrants) Skills growth, mutual learning, enrichment in general, labour integration, knowledge of local practices and of other countries and cultures, and learning about working cycles and techniques, are mentioned as positive features by both groups. One





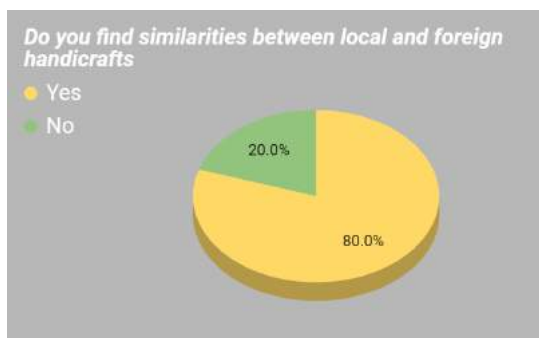
person said that there could be benefits for both only if the product made has commercial value and it's well made - basically only if it's a quality product.

When asked if they would like to **teach migrant artisans**, only three people said that they don't want to teach because they are not skilled enough to do it. The 22 other local handcrafters said that they would like to do it, mostly without specifying which skills; two others added that they are already tutoring interns and some other people said that they would like to teach their working techniques. The mentioned techniques are printing, serigraphy, xylography (wood engraving), bookbinding techniques, cutting and sewing of bags.

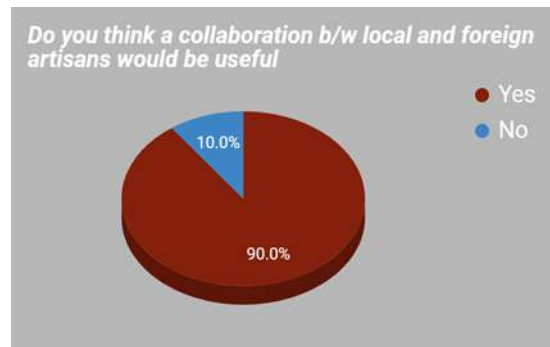
Finally, most of them would like to **learn from migrant artisans**; six people said yes without adding anything else. The others gave varied answers about what they would like to learn, such as bookbinding techniques, leatherwork, ceramics, tailoring and jewellery skills, needlework and woodwork competencies, interweaving with threads and how to use woodcraft tools. Some respondents added they were not inclined to follow someone else's approach because they prefer to create their own approaches, ideas and ways; others said that they want to learn new things in order to be inspired in their work.

## CYPRUS

When asked about foreign handicrafts, nine people are **interested in learning specific foreign handicrafts** including bladesmith (a maker of knives), sculpture, Mayan and Incas masks, traditional marriage items used in the past, Swedish/Scandinavian/English/Dutch shoe making, interior design and jewellery design belonging to foreign traditions, Greek products, textiles, Vietnamese basket-making, Kapaneli, basket weaving, sewing, colouring fabrics (especially techniques from Africa), pottery. These nine respondents are divided between a majority who find **similarities** between local and foreign handicrafts and those who do not. Specifically, two people don't find any similarity, the remaining ones find similarities in sectors such as architecture, metal work, bladesmithing; while some pointed out at similarities with Portugal and India in jewellery-filigree, mosaics and basket weaving. Looking at the possible **combination of materials and techniques**, the same respondents are divided into two groups: 50% of them think it can be possible, and mentioned linking metal with candles (kinetic art). The remaining respondents said that for wooden and iron products the materials are the same worldwide.



Although the percentage of those who find similarities and consider a potential collaboration is low, when the entire group of respondents was asked if they think that a **collaboration between them and migrants** can be useful for both, the majority said yes. The most common answers on why and what both groups could benefit from are that both migrants and locals would benefit from an exchange of knowledge and from gaining new knowledge, which could also open new employment opportunities. Those who said no, added that they believe that the Cypriot pottery should remain only in Cyprus.



Responding to the questions about their willingness to **teach their skills to migrants**, eleven people said that they would like to do it, teaching skills such as the forging of steel, welding, building violins, wooden and iron making/constructions, drawing, manufacture of products, jewellery (filigree), metalworking, pottery, weaving, mosaics, paneri, embroidery, engraving and print of drawing on paper, fabric and furniture design. The reasons they gave include the fact that they would like to be together with other handcrafters while working, and that through teaching they would learn too. The seven respondents who don't want to teach migrants added that there is a lack of knowledge from their side, others because it is difficult to teach and would need a lot of time and practice, some didn't specify, and two others are not interested or have no time.

On the other side, the percentage of those who would like to **learn from migrants** is a little bit higher (almost all respondents except for three). Those who said that they would like to learn from migrants, mentioned foreign skills and techniques such as Damascus steel, instrument making, clothing, inscriptions (labels), shoe making, wood, iron production, colouring of wood, different constructions and designs, knitting and sewing, jewellery, clothes, bags, pottery, weaving, different types of art especially from Africa, basket weaving, knitting, colouring fabrics, marble. Only a few of them mentioned specific countries or regions they would like to draw the techniques or craft sector from.

## GREECE

Based on the answers given by the handcrafters interviewed, **Greece** has had a very rich handicraft sector since ancient times. Jewellery, leather and pottery are also very important, and there are special weaving patterns used in the clothing industry. Most of the interviewees are interested to **learn about foreign handicrafts**, especially the old traditions of dyeing with natural colours, knitting patterns from other countries, jewellery especially from Eastern countries and the way that African fabrics are made. Only a few of them mentioned specific countries from which they would like to learn some craft techniques. All respondents have a wide knowledge of international handicrafts and are interested in expanding their knowledge with new ways of making crafts. They believe that handicrafts

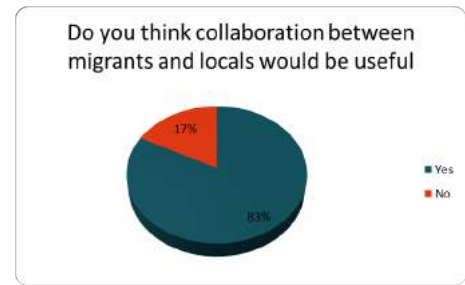
have many common elements all over the world. There are a lot of **similarities** in patterns, materials used etc. In particular, there is interest in indigo dyeing and the making of African cotton materials. There is also a strong belief that cooperation is very important in this field. For the entire group of interviewees, both the migrants and local people feel they would benefit from **collaborating**. In particular, they believe that this would help migrants find out how the Greek market is working, what is required to be a crafter, learn new and more modern ways of working in terms of tools, raw materials and techniques, and the local handcrafters could benefit from the very rich handicraft history brought by people from Syria, India Pakistan, Africa, thus supporting the development of new markets all over the world.

Finally, all those interviewed declared an interest in **teaching their skills to migrant handcrafters**, especially referring to techniques for making jewellery, traditional and modern clothing, natural dyeing techniques, marketing of products, health and safety in the workplace, environmental issues, common trends in handcrafts, similarities and differences in patterns. A strong interest in the natural dyeing process and the African style of making fabrics with patterns was expressed in relation to their willingness **to learn from migrant handcrafters**.

#### LITHUANIA

In relation to knowledge, similarities and a possible combination of local and foreign crafts, many handcrafters in **Lithuania** are familiar with foreign crafts, since they already organize some training and workshops for locals and foreigners. Although the majority of respondents agree on the possibility of **local and foreign handcrafters collaborating**, they felt some doubts especially relating to potential intercultural issues when bringing together people with different cultural backgrounds. In general, handcrafters expressed their interest in types of crafts similar to those they practice: some participants, interested in knitting and weaving, mentioned their interest in weaving wool carpets. Pottery masters mentioned making Moroccan ceramics. Some crafters working with beeswax expressed their desire to obtain more knowledge about the role of beekeeping in different countries, rather than to learn some new crafts. When asked if they are **familiar with foreign crafts**, some of the respondents said they felt unfamiliar with them, others had difficulties in distinguishing whether the craft was foreign or not. The answers of handcrafters were varied. Due to globalization and common knowledge and practices, some crafters claimed that their crafts are really international (sewing, blacksmithing, knitting, soap making), at least in Europe. Respondents agreed, that **techniques and materials** may be combined, for instance, beeswax production, knitting, textile sewing, working with iron, stone, clay, wool and other natural materials which are used widely around the world. The respondents said they are willing to explore new possibilities in the use of materials and techniques. Some respondents found it difficult to name specific techniques used in foreign countries, expressing doubts about their knowledge of the topic.

Nineteen respondents gave positive feedback about a possible **collaboration and deriving benefits for both groups**. Some handcrafters highlighted the possibility of reaching migrants as customers, but others said they hadn't considered this. Among those who do not agree (four), some respondents argued that migrants might become competitors in the market. Others expressed some doubts about such collaboration due to language barriers and location (for instance, migrants mostly live in big cities, but not in small Lithuanian villages). When asked about **the benefits**, both those who agree and those who disagree, said that such collaboration may encourage socialization between migrants and local people, enhancing their skills and mutual cultural exchange, while it may help migrants to learn the Lithuanian language and to get to know local customs and traditions.

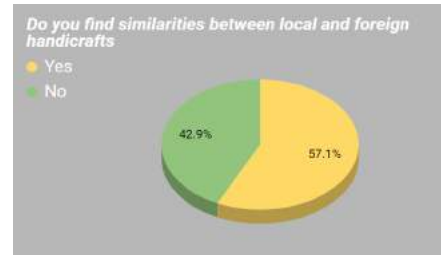


When asked if they would like to **teach their skills to migrant artisans**, the 15 who said yes mentioned knitting, sewing folk clothes, making wax candles, creating folk toys, carving dishes, making crockery and straw gardens. Respondents mostly focused on the need to make migrants more familiar with local Lithuanian crafts, customs, and materials in order to make them more confident and integrated. However, some respondents claimed that the skills are highly dependent on migrants' needs and their cultural background, as well as their knowledge of Lithuanian and of other common foreign languages. Only four participants couldn't answer this question and expressed their doubts about teaching the migrants, due to their commitment to a family craft business, language barriers, and lack of time.

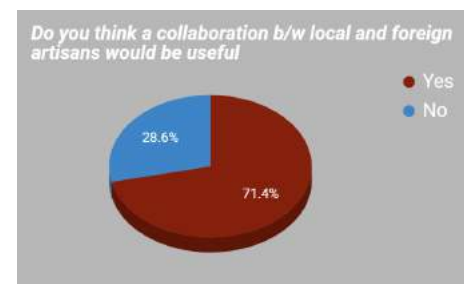
On the other side, when asked if they would like to **learn from migrant artisans**, 18 of them were in favour; crafters were mostly interested in gaining skills related to their own fields of crafts and mentioned making pottery, knowing more about new ways and materials to decorate pottery (Netherlands style, Japanese, Chinese style); sewing national clothes of different countries; creating soap using different flavours; getting more knowledge about wax and bee-keeping in different countries, blacksmith craft from Syrian masters, new patterns and styles of weaving. The handcrafters did not mention any soft skills, except for new language learning. They are mostly focused on skills related to their craft which are practice-based. Some skills are very specific and relate to individual countries, others are rarely practiced (i.e. forge), therefore they are difficult to implement. The remaining seven interviewed stated that they do not want to learn from migrants due to lack of time, the need to maintain their own craft business, language barriers and lack of motivation in general.

#### UNITED KINGDOM

When asked about the **foreign crafts** they would like to practice or to learn, some of those interviewed mentioned art nouveau, while others would like to explore similarities between Celtic and Native American heritage. Others mentioned Japanese and Russian wood items, pottery and ceramics from Peru, different use of colours, brewery and winemaking. When the **similarities and possible combinations between foreign and local crafts are considered**, twelve of them think there are similarities in design and colours and in the use of materials (underlining that there is less emphasis on machine tools and more on handwork). Others mentioned traditional arts such as calligraphy and Arabic script that could be combined using non-traditional tools. Another nine interviewed could not identify any similarities or possible combinations.



Ten of them think that a **collaboration with migrants** could be positive because it might help with language skills. Others stressed that it depends on when/where and what materials are involved. The majority said that it could be a learning opportunity and everyone can learn from each other, it would reduce loneliness and help migrants to integrate in the host society. Another four said it wouldn't be possible.



When asked if they would like to **learn from migrant artisans**, eleven said yes and mentioned henna, basket weaving, woodworking, how to make a rug fringe, knotting and tying, how to make carpets, woodworking from Italian handcrafters, brewing and winemaking; others said that it depends on the craft sector, while others said anything that will broaden their knowledge. Eight people said they do not want to learn from them because they don't have time.

When asked if they would like to **teach migrant artisans**, six people said yes and mentioned sewing using machines, embroidery, alterations and mending, calligraphy, upcycling, props and costumes for theatre, wood working and wood turning. Others said that they currently teach art and crafts to local people through both DCFL, CAD and the Tenant Academy. Eleven people said they don't want to teach because they don't have time, they are too busy or because they think it could create competition.



### 3 CONCLUSION

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The interviews conducted in each partner country allowed us to identify some common trends and some differences among the two groups of respondents (migrants and local handcrafters).

The **needs analysis carried out among the group of migrant respondents** across the partner countries involved in the project (Italy, Cyprus, Greece, Lithuania, UK) showed that **language and employment are generally identified as the primary integration obstacles, followed by healthcare and accommodation**. Moreover, in Italy, Greece and Lithuania most of the interviewees said that they received employment support mostly from NGOs, friends, families and local volunteer initiatives; the interviewees in Cyprus received support from local agencies too, thanks to European projects or by searching in online portals. In United Kingdom, the interviewees stated that they received some kind of employment support without specifying where from. A high number of respondents are still facing difficulties with the local language (more than half of respondents in Greece and Lithuania, slightly lower percentages in Cyprus, and Italy, and less than a quarter of the total number of respondents in the UK). In all the countries involved, the lack of language knowledge is the primary obstacle to finding a job.

Other **obstacles in finding employment** mentioned by respondents in all five countries are those linked to the lack of recognition of foreign academic qualifications, racism, time management problems, the need for a residency permit and the lack of sufficient job opportunities.

Nevertheless, based on this survey, **the number of migrants who have a job in the host country is quite high in 3 out of 5 countries**: specifically, in Cyprus, 96% of respondents have a job, and none is self-employed; in Lithuania 88% have a job, with only one person who is self-employed in the field of handicraft; in United Kingdom 80% respondents have a job, and only one of the respondents is self-employed. The two countries with lower percentages are Italy, with a 40% of employed respondents, out of which only three are self-employed, and finally Greece with only 28% of respondents who have a job, out of which three are self-employed. Almost all the self-employed respondents have their own personal handicraft shop. Among those who are not employed, only **in Italy and Greece are the respondents looking for jobs in handicraft sectors**.

A common trend can also be seen in their **knowledge of job-searching channels**: the most commonly mentioned channels are word-of-mouth, friends and general social links, followed by different international and national internet portals and social networks. Unlike other countries, a local shelter centre and a private employment service were mentioned by respondents in Italy and in Cyprus.

In all partner countries, respondents think that the **main skill needed to obtain a job** in the host country is the knowledge of the local language, hence confirming the previous statements about employment obstacles. Other skills mentioned across the different countries are communication, relationship skills and knowledge of the local culture and system. Respondents also highlighted the importance of acquiring **technical skills to work in the handicraft sector**: this was the case for respondents in all countries except for Lithuania, where the skills mentioned are all related to marketing competencies. Only in Italy and Lithuania some respondents mentioned **soft and personal skills** such as love and passion for this kind of job, patience, courage, curiosity and accuracy.

Almost none of the respondents seems to have a **deep knowledge of self-employment opportunities and regulations**, nor a strong interest in being self-employed; the few people who said they have knowledge on this field, was able to only provide general information about procedures and regulations, except for a respondent in Italy who mentioned all the right procedures as she already has her own craft shop.

Regarding the handicraft sector, in Italy and Cyprus high percentages of respondents deem **handicraft a relevant employment field** for them, respectively 84% and 88%. lower percentages are found in Greece, with 56% of respondents who agree on the relevance of the craft sector for them, in UK (50%) and in Lithuania, with the lowest percentage of interested respondents, corresponding to just 28%. Among those who are interested to learn local handicraft, the **most commonly mentioned sector in each partner country is tailoring**; specifically, in Italy the three main local sectors they want to learn from are tailoring, woodwork and ceramics; in Cyprus woodwork, jewellery and tailoring; in Greece tailoring (for traditional Greek clothes), bags making and sculpture making; in Lithuania tailoring, making of natural cosmetics, and handmade decorations for celebrations; in United Kingdom tailoring, music production and fashion in general.

Moreover, the means to improve handicraft skills most commonly mentioned by respondents is **formal classes**, mentioned as primary means in Italy, Cyprus and United Kingdom (in Lithuania as secondary means); in Greece and Lithuania, the primary means mentioned is **instruction videos** (mentioned as a secondary means in Cyprus). The second most mentioned means is learning by doing, mentioned as secondary means in Italy, Greece and United Kingdom (not mentioned in Cyprus, and mentioned only four times in UK).

Regarding the **mapping of migrants' skills**, Italy recorded the highest percentage (88%) of migrant respondents who have **previous experience in handicraft sector**; in Greece and United Kingdom the percentages are respectively 56% and 50%; the percentages become lower in Cyprus, with 32% and in Lithuania with only the 16% of respondents who have some previous experience in the sector. In Italy and Cyprus, the handicraft sectors respondents are skilled in are the same, namely tailoring and woodwork, whereas ceramics is the one most mentioned in Italy, and jewellery in Cyprus. In Greece and Lithuania, knitting was to the most common craft; in addition, in Greece, many respondents are skilled in jewellery and tailoring; in Lithuania in embroidery and wood carving; and finally, in the

United Kingdom, respondents are mostly skilled in tailoring as in other countries, as well as in painting.

The **means used to promote and display the work** most commonly mentioned by the interviewees are social media, such as Facebook and Instagram. This is the case in all countries except for the United Kingdom, where only one respondent said he displayed his work in a local café. Other means mentioned are websites and people-to-people contact in Italy and Lithuania, stores and friends in Cyprus, and fairs and local events in Greece.

Among the handicraft traditions from their countries of origin that respondents would like to express through their work, tailoring is mentioned across all five countries, in terms of traditional textiles, clothes and fabrics. Nevertheless, in Cyprus and Lithuania the most commonly mentioned traditional handicraft is pottery. In Italy, Cyprus and Lithuania the respondents think that there are similarities between handicraft traditions from their country and the host country, in terms of same techniques, with the exception that respondents in Lithuania and in the UK also find similarities among the materials. As for possible **combination of different handicraft traditions and usefulness of a cooperation between migrant and local handcrafters**, various views were recorded: in Italy, Cyprus and Greece there are high percentages of respondents who think that a combination would be useful for both groups. However, while Italy and Greece think that this combination would be possible, in Cyprus and in Lithuania the respondents could not be very precise. Respondents in the United Kingdom think that such a combination would not be possible, but at the same time they believe it would be useful.

Regarding the questions related to the possibility **to teach their skills to local handcrafters**, in Italy the 100% of the respondents said they would like to do it; in Greece and Cyprus the percentage was 40%, in the United Kingdom 64%, and in Lithuania 16%.

When asked about their interest to **learn from local handcrafters**, the percentage of respondents giving a positive answer was high in all partner countries, specifically Italy and Greece 100%, Cyprus 68%, Lithuania 64%, and United Kingdom 52%.

The **mapping of handcrafters' skills** showed that almost all the respondents in each country have **acquired their skills through more than one means**, such as handicraft courses, vocational trainings, apprenticeship, and few of them through University degrees or learning by doing, being self-taught. Based on the interviews conducted with the local handcrafters, the typical handicraft sectors which are shared among the involved countries are tailoring, woodwork, leatherwork and ceramics.

The main **issues and gaps** identified seem to be quite similar in all the involved countries, namely bureaucracy, and low interest to pay more for handmade products among customers. The skills to become a hand crafter mentioned in every country included **technical skills**, with respondents stressing that these depend on the craft sector, and **soft skills**, among which patience is the one in common to all countries. Nowhere was there any need for professional certificates or academic qualifications to become a hand crafter, even if some

respondents in each country were unsure about it and others added that for certain sectors it may be needed.

The **handcrafters interviewed in every country are skilled in different sectors**, but the five countries have in common handcrafters skilled in pottery/ceramics; woodworkers in Italy, Cyprus and United Kingdom; jewellery makers in Italy, Cyprus, Greece and United Kingdom.

Facebook has been identified as the main **means to promote and display the handicraft work** in all the five partner countries; other means in common are Instagram (in all the countries except for Greece and United Kingdom), websites (in Italy, Lithuania and United Kingdom), shops (in all countries except for Lithuania).

The majority of handcrafters in each partner country are not interested in expressing local cultural traditions through their works, but would rather prefer to express something innovative.

Only a few of the handcrafters interviewed mentioned sectors, mostly just mentioning that they would like to learn more **about their own sector but not specifying from which country**.

Not all respondents were able to find **similarities between their countries and foreign countries' handicraft traditions**, but among those who did find similarities, almost no one specified what kind of similarity and between which countries. In Italy and Greece all respondents think that a collaboration between them and migrants would be possible and useful as well; in Cyprus, Lithuania and the United Kingdom the majority of respondents agreed on the **usefulness of a cooperation between migrant and local handcrafters**.

Greece and Italy have recorded the highest percentages of people who are willing to **teach their skills to migrants**, respectively 100% and 88%; in Lithuania the percentage is 60%; finally, in United Kingdom and Cyprus 44% of the respondents are willing to teach to migrants.

The possibility of **learning new skills and techniques from migrants** received an enthusiastic response in all partner countries, with high percentages of positive answers in Italy (100%), Cyprus (88%) and Lithuania (72%). Respondents did not mention specific countries they would like to learn from, but they specified that they would like to acquire new skills in the sector they are already working in.



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