CRAFTSWOMANSHIP

ENHANCING THE SOCIAL AND ECONOMIC INCLUSION OF MIGRANT AND REFUGEE WOMEN IN EUROPE

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ACKNOWLEDGEMENTS

INTRODUCTION

Europe is home to millions of migrants and refugees who have resettled in the region to engage in its communities and contribute to its economies. This report specifically examines the experience of female refugees, asylum-seekers, and migrants who have found a space in the artisan and craft sector. According to international law, under the 1951 Refugee Convention, or Geneva Convention, a refugee is defined as "someone who is unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion". Asylum-seekers have left their home countries, seek protection from persecution and serious human rights violations elsewhere but have not been legally recognised as refugees and await a decision on their asylum application (Amnesty International 2022). Finally, the term migrant has no formal legal definition. It usually refers to someone "who changes his or her country of usual residence, irrespective of the reason for migration or legal status. Generally, a distinction is made between short-term or temporary migration, covering movements with a duration between three and 12 months, and long-term or permanent migration, referring to a change of country of residence for a duration of one year or more" (UNDESA 2022).

In 2021, European Union (EU) countries granted protection to approximately 257,000 asylum seekers. These asylum seekers overcame the odds to gain formal recognition; fewer than 1 in 2 (39%) first-time asylum seekers received protection among the 522,400 decisions issued in the year 2021. Despite these large numbers, refugees account for just 0.6% of the overall EU's population (European Commission). As discussed in the following sections of this report, upon arrival in Europe, these refugees and migrants face an uphill battle to resettle in their new communities: many arrive without a secured source of income or employment, limited knowledge of the local language, and face cultural, logistical, and bureaucratic barriers in integrating in the local community. There is a robust ecosystem of non-profit associations, social enterprises, government services, and other formal sources of social support in place to meet these needs; however, due to financial and other constraints, they can fall short in meeting the full scope of migrants' needs.

Migration patterns in Europe have ebbed and surged throughout the years, dependent upon the international security and financial landscape. After a peak in European immigration in 2015, recent years saw a decrease in arriving refugees and migrants (Slominski and Trauner, 2018). Yet in the unfolding Ukrainian crisis, this pattern has drastically reversed. Over six million refugees fled Ukraine between February and June 2022, the scale of arrivals exceeding the previous immigration wave by far (UNHCR, 2022). European countries now urgently face the task of integrating the newly arrived Ukrainian refugees into society and economy. To this challenge, European governments responded in a coordinated, swift, and bold manner, shown for instance in their activation of the EU Temporary Protection Directive (Rasche, 2022). This stress on social services for asylum seekers and migrants has caused conflict between incoming Ukrainian refugees and the existing population of migrants in the host countries. For example, France made headlines for informing migrants from Guinea, Mali, and Afghanistan that they would be evicted to make room for Ukranians. Regardless, the strong response in support of Ukrainian refugees shows how strong political will can facilitate the effective and efficient social support and socioeconomic inclusion of migrants and refugees. With the recent attention given to the topic of European immigration, there is a window of opportunity for raising other pressing questions concerning this area of policymaking.

In particular, the following sections of this report focuses on the needs of women, which are distinct and arguably more nuanced from that of men, who comprise the majority of incoming migrants and refugees. The Ukrainian refugee crisis in contrast is distinct as the arrivals are disproportionately (90%) women and children (UNHCR). Further, this report will narrow in on migrant and refugee women with artisanal skillsets or who seek employment in and engagement with the creative manufacturing and handmade (CMH) or craft sector, which tend to be disproportionately vulnerable and low income.

1. UNDERSTANDING THE EUROPEAN MIGRANT REGULATORY SYSTEM

This report examines the socioeconomic integration of refugee and migrant artisan women in France, Italy, Greece, and the United Kingdom. Following the exit of the United Kingdom from the European Union in 2020, it is no longer operating within the EU regulatory framework. However, as a disproportionate percentage of migrants and refugees interviewed in the United Kingdom for this report arrived prior to this exit, it is relevant to understand how European policy has been structured and changed over the past ten years. For further information on how the UK has changed their migration policies following its exit from the European Union, refer to the "United Kingdom" section of this report.

The "Dublin" Regulation System comprises the EU's asylum policy (EU Regulation No. 604/2013); under this framework Member States are responsible for examining asylum applications based primarily on the first point of irregular entry. However, this system has been challenged by the mass influx of asylum seekers since 2015, especially given each Member States' varying capacity to oversee, receive, and integrate asylum seekers. To address these issues, the Dublin System underwent a reform aiming to share responsibilities more equitably across the Member States. On 23 September 2020, the European Commission adopted the New Pact on Migration and Asylum, which recognises that no Member State should shoulder a disproportionate responsibility and that all Member States should contribute to solidarity on a constant basis (European Commission). Despite this, the reform lacks a concrete and efficient institutional mechanism to guarantee the equal distribution of responsibility between the Member States. As explained in this report, certain EU countries see a disproportionate influx of asylum seekers, which can lead to political resentment and challenges in the distribution of resources to meet asylum-seekers' complex needs. Today, migration is a contentious political topic within the EU Member States and the European Parliament, as well as in the United Kingdom.

Although the EU has made universal policies on asylum and migration, European migration law remains highly country specific. Individual member states are keen to preserve national sovereignty and often perceive migration as a threat that needs to be carefully managed, controlled, and mitigated (Federico and Baglioni, 2021). Further, "a plethora of legal acts and the spirit of border closure and securitisation that inspires them, have created a hierarchy among migration statuses in terms of the rights and entitlements related to the labour market" (ibid). These legal differences make it difficult for migrants to understand their rights in accessing services, finding employment, or participating in political life (ibid). For European governments, large discrepancies of migrant and refugee profiles, such as their countries of origin, professional backgrounds, legal right to work, and other factors further complicate the task of providing effective and efficient channels for socioeconomic inclusion.

2. MIGRATION FROM A GENDER PERSPECTIVE

Refugee and migrant women have specific needs that require special policy attention. These women face a double burden in finding employment: they experience discrimination both based on the fact that they are women and on the fact that they are migrants (European Website on Integration, migrant and refugee women, 2018). They also have to face larger economic inequalities, such as the fact that the gender pay gap is larger for migrants than for women born within the EU (Apicella et al., 2021). Research has also shown that migrant women integrate differently into their host economies compared to their male counterparts. For instance, the pulling effect, i.e., whether the existing stock of migrant firms induces more new firms in the same sector and province, is different for women. Female migrant entrepreneurs show lower reactiveness to the existing stock of firms than men, with such gender differences being more accentuated for migrants that originate from more gender-unequal countries (Colombelli et al., 2021). In Europe, women constituted, with 51.4%, a slight majority of international migrants (United Nations, 2019).

These migrant and refugee women and girls are particularly vulnerable to discrimination and gender-based violence (GBV). Specifically, women and girls are often exposed to coerced survival violence during their migratory pathway. For example, they may be forced to provide sexual services in exchange for the continuity

of the journey. In the transit camps and reception centers, women and girls may be subject to sexual violence from a range of perpetrators, including public officials, staff in the reception centers, and other migrants. Further, women and girls also lack access to sufficient health care services during displacement, which puts them at the risk of unsafe delivery and sexually transmitted infections (Gender aspects of migration and asylum in the EU: An overview, 2016a).

3. EUROPE'S ARTS AND CRAFTS SECTOR

Many European countries face shortages of work forces with vocational training skill sets. Among them, the arts and crafts industry has one of the largest potential fields of employability for arriving migrants and refugees (Pagan et al. 2020; Benhamou 2015). For instance, European textile and fashion companies are predominantly small and medium Enterprises (SMEs) that in total employ 1.69 million people. Of these, 70% of employees are women (Pagan et al., 2020). Artisanal crafts and industrial production are often understood as counterparts, a distinction that first emerged when Europe underwent its first two industrial revolutions (Jacquet, 2015). At a time when the arts and crafts sector, often seen as tied to tradition, competes with industries of mass production, it needs to embark on new ways to reinvent itself, a quest that is closely interlinked with questions of ethical and sustainable production (Laize, 2015). Yet, while the work of craftspeople is associated with tradition, their potential for innovation is extraordinary.

In the last few years, new forms of making businesses have been explored, such as business cooperatives, new types of business start-ups, and forms of collaborative economies. There is also "a porosity of the boundaries between the arts and crafts and industry, and between the artistic crafts and design" (Leclercq, 2015). With these changes comes a shift in customers' understanding of craft. Partly, and in contrast to mass production, arts and crafts small-scale productions can better respond to customers' increased search for authentic and individualised products than industrial production (Jacquet, 2015). Related to this is the increasingly positive image of manual work in the arts and crafts, expressed in Europe through a plethora of collaborations between artisan craftspeople and luxury fashion brands. Despite this growth in demand, in Europe, the academic and vocational training opportunities in the artistic crafts sector does not currently provide for sufficient labour force (ibid). While remarkable schools in the arts and crafts do exist, they remain peripheral, with the number of students enrolled being small and declining (Leclercq, 2015).

Currently, the economic opportunities that migrants and refugees could have within this specific sector are underexplored. This report will examine this issue, with particular attention paid to the specific needs and experiences of migrant and refugee women. It will provide key information about refugee and migrant women artisans in Europe, with the aim to improve their economic and social inclusion through craft work. As such, it aims to fill the identified gap by exploring the direct role that crafts and arts can play in the socioeconomic integration of migrant and refugee women. This report was conducted in partnership with Nest, a non-profit building a new handworker economy to increase global workforce inclusivity in New York and supported by Women Forward International in Washington, DC.

4. METHODOLOGICAL FRAMEWORK

The following section lays out the report's methodological underpinning. This report answers the following research questions: Does involvement in the craft work sector impact migrant and refugee women's socioeconomic inclusion in Europe? If so, to what extent does it benefit or disadvantage participants? Here, socioeconomic inclusion is understood as:

- **Social**: cultural exchange (e.g., skills sharing of crafts from home countries) and perception of the organisation's benefits and strengths (by the beneficiaries and organisations' staff and management themselves).
- **Economic**: Perceived future employability and a track record of productive work (e.g., sold craft work products, work experience).

1. Hypotheses

A range of hypotheses on the potential impact of migrants and refugees in the artistic crafts sector, that we will test, guide this research:

- **Easy access**: First, one can assume that migrants and refugees could potentially access this sector more easily than alternative sources of income due to the various and flexible channels of employment, e.g., online retail, as well as its informality.
- **Cultural exchange**: One potential benefit of integrating migrants and refugees in the artistic crafts sector may be that they could become active parts in innovating this sector, by relying on their previous knowledge and skill sets, by integrating cultural richness into their work.
- **Changing perceptions**: Migrant and refugee participation in this sector could, on the other hand, provide a re-imagination of their image as productive and contributing members of society. This could positively impact their image as well as their self-perception. that is productive and builds on their pre-existing knowledge and skills.

2. Comparative analysis

The central idea of this report is to understand: How do migrant women's experiences differ based on the country they migrate to? How is that influenced by public policy or organisational support? Within the limited scope of this project, a comparative analysis of these diverse case studies is presented to illustrate the broader question on socioeconomic inclusion for migrant and refugee women in Europe.

3. Overview of outline

In the following, the report will provide a comparative analysis of France, Italy, Greece, and the UK. These analyses cover the following sections:

1. An overview of recent migration history in the country (from 2015 onwards)
2. The legal framework around migration in the country (how it has evolved during the recent years)
3. The social attitudes towards migration including political stances
4. The state of artisanship in the country
5. Social gender norms in the country and inequality, as well as case studies.

The organisational case studies will include:

1. Background information
2. A description of their objectives, target group, approaches and activities, institutional setting, evidence of impact, and funding
3. An analysis and discussion of success factors and challenges
4. A commentary on their approaches' potential replicability

The highlighted obstacles, resources, and opportunities available to migrant craftswomen will inform the comparative analysis of the results of different countries.

Finally, drawing upon the key findings from the field research, the report will provide policy recommendations for European governments and institutions as well as for non-profits that are active in the sector.
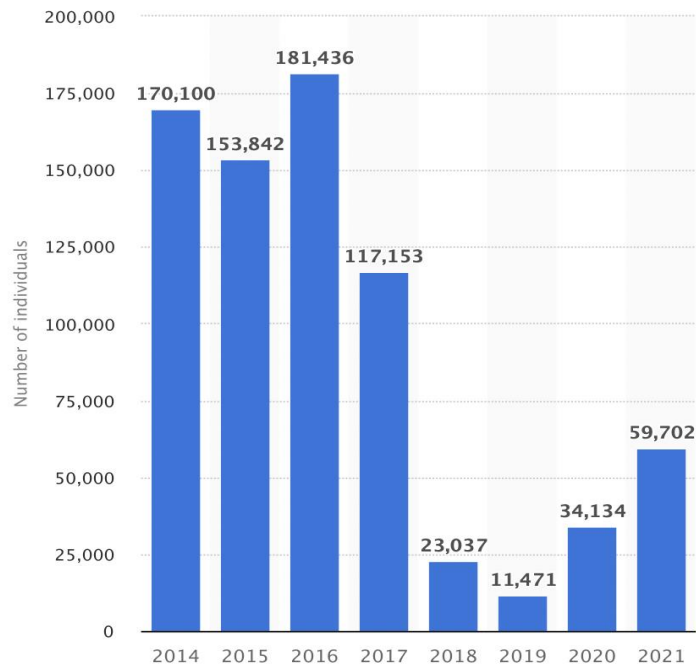
I. ITALY

PART 1: OVERVIEW OF MIGRATION IN ITALY

Italy is characterised by a long history of emigration which surged between the late 19th century and the 1920s (Biggeri, 2005). Consequently, the Italian culture has been pervaded by the shared memory of the emigrants' experience which has been deeply investigated by sociologists, political scientists and historians (Gabaccia, 2000; Patriarca, 2001; Colucci, 2011). However, in the early 1970s Italy became for the first time a country of immigration with the number of arrivals exceeding that of departures (Garau, 2019). Indeed, Italy's geographical location at the centre of the Mediterranean determined its proximity to the new migration routes which blossomed as a consequence of the oil crisis (ibid.).

The transition of Italy from being a 'sending' to a 'receiving' country has been gradual and it has remained unnoticed within politics and the public opinion until the 1990s. In the early 1990s, refugees from the Balkans and North Africa represented the largest immigration flows to Italy (Varrella, 2021). Moreover, after the fall of Communism in Albania in 1990, the Albanian immigration to Italy grew significantly (ibid.). Migration has become an extremely relevant political topic in Italy during the 21st century. There has been a steady increase in migration flows to the country from 2000 to 2014 which can be attributed not only to rising globalisation and increased global mobility worldwide, but also to armed conflicts and to situations of social unrest in foreign countries (Paoletti, 2014).

In particular, the so-called Arab Spring unleashed important changes with far-reaching impacts on regional and international patterns of mobility. Indeed, as a consequence of the latter and of the Tunisian Revolution, around 60,000 migrants arrived by sea in Italy in 2011 (Villa, 2021). Moreover, the number of migrants' arrivals in Italy surged between 2014 and 2017, that is, during the European migration crisis (Estevens, 2018). Indeed, as shown in Figure 1, the number of migrants arriving on the Italian coasts peaked in 2016 reaching 181,436, then it decreased, reaching 11,471 in 2018. This can be explained by the restrictive immigration policy adopted following the election of a far-right party (Lega Nord) in 2018. Moreover, the increase in the number of migrants' arrivals to Italy from 2019 to 2021 can be explained by the changing political environment, by the migration pressures exerted by the spread of the Covid-19 pandemic and, lastly, by the phenomenon of the irregular migratory routes' regionalisation (Villa, 2019). In recent years, indeed, irregular migrants tend to travel shorter distances than before; thus, the greatest increase in migratory flows towards Italy has come from Tunisia and Libya in recent years (Villa, 2021).

Number of immigrants who arrived by sea in Italy from 2014 to 2021

Details: Italy; January 1, 2014 to November 19, 2021

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Figure 1: Number of migrants arriving in Italy from 2014 to 2021

However, notwithstanding the huge increase in the number of migrants disembarked in Italy between 2014-2021, the number of foreigners both regularly and irregularly residing in the country has remained almost stable, increasing only by 6% (ibid). Indeed around 90,000 foreigners have been granted Italian citizenship and around 320,000 have left the Italian territory (ibid.). Italy has the third highest migrant population among European countries (Ansa, 2019). The main countries of origin of non-European migrants arriving to Italy in 2021 were Tunisia, Bangladesh, Egypt, Iran, Ivory Coast, and Iraq (Italian Ministry of foreign relations, 2021). The number of illegal foreigners residing in Italy represents around the 9.1% of total foreigners residing in Italy (Villa, 2021). This is due to the long time necessary to apply for regularisation and to the great bureaucratic burden associated with this process (Human Rights Watch, 2020). Moreover, the number of migrants present in Italy holding a residence permit for humanitarian reasons or being asylum-seekers has been decreasing over time from 101,065 in 2017 to 13,467 in 2020 (Istat, 2020). Furthermore,

men are over-represented among migrants present in Italy for humanitarian reasons vis-à-vis women (Italian Ministry of foreign relations, 2021). For example, in 2020 the women in this category were 3,206 while the men were 10,261 (Italian Ministry of foreign relations, 2021).

PART 2: LEGAL FRAMEWORK FOR MIGRATION

The main legal framework regulating immigration and integration in Italy is represented by the Legislative Decree 286/1998 adopted in 1998 and its subsequent amendments (European Commission, 2022). This law regulates how to manage migration fluxes and it establishes the rights and conditions of stay of foreigners in Italy (Salerni, 2020). In 2002, the adoption of the law 'Bossi-Fini' reformed the legislative framework related to legal and irregular migration towards a more restrictive approach (Morgese, 2019). Asylum and humanitarian

protection is regulated by several laws and policies targeting many aspects of the issue such as qualifications, status determination procedures, reception and integration services (European Commission, 2022). Such laws result from the transposition at the national level of the EU Directives on the Common European Asylum System (Pastore, 2008).

In particular, in 2005 the EU Directive 2003/9 containing 'minimum standards for the reception of asylum seekers in member states' was implemented through a legislative decree (Nelson, 2022). Moreover, in 2007 the Directive 2004/83 was implemented, setting out the criteria necessary to determine whether, and to which form of international protection, an asylum seeker is entitled to (Nelson, 2022). Furthermore, in 2008, the Legislative Decree 25/08 transposed the EU directive 2005/85 on the procedures to be applied in the recognition and withdrawal of refugee status (Nelson, 2022). Finally, the adoption of Law n.47/2017 introduced a comprehensive regulation concerning the protection and treatment of unaccompanied minors (European Commission, 2022). In terms of the legal framework regulating the integration of migrants, in 2017, the Italian government adopted the Integration Plan for Persons Entitled to International Protection which transposed the EU Directive 2011/95. This plan established practices aimed at fostering the intercultural and interreligious dialogue, language training, access to education, labour inclusion and vocational training in order to improve the integration of the migrant community within the country (European Commission, 2022). However, the implementation of this plan has had a limited geographical scope of implementation.

It is paramount to understand that the reception and integration of asylum seekers is managed through two parallel systems in Italy. Firstly, the *Sistema di accoglienza e integrazione* (SAI) [in English: *Reception and integration system*] (former SPRAR/SIPRIOMI) system was created in 2001 through Law no.139 of 30 July 2002. It is managed by municipalities and NGOs and it is based on the voluntary participation of local institutions within a network of reception and integration projects aimed at meeting the policy needs at the local level.

Secondly, in 2011, the *Centri di Accoglienza Straordinaria* [in English: Extraordinary Reception Centres] (CAS) system was created as a temporary reception solution to manage the increased number of migrant arrivals. However, this system became an essential additional support which coupled with the SAI system allowed for managing the policy needs arising as the number of new arrivals continued to rise until 2018. Moreover, there exists also a network of first-arrival reception centres which are called *Centri di Accoglienza* (CARA/CDA) (Openpolis, 2021a). The latter host migrants who arrive irregularly in Italy requesting international protection; they are managed by the Interior Ministry in cooperation with the prefecture and private entities (Openpolis, 2021a).

Finally, there exist detention centres for the repatriation of illegal migrants: *Centri di Identificazione ed Espulsione* (CIE). When migrants arrive in Italy through illegal routes such as by sea, they are firstly hosted in hotspot centres located in strategic positions highly prone to disembarks. Here the migrants receive first sanitary assistance, they are educated on the asylum procedures and they are pre-identified (ibid.). Secondly, they are moved to CARA/CDA centres where they should only remain for the time necessary for the formalisation of their asylum request (ibid.). Following this process, the asylum seekers lacking subsistence resources can access the SAI system of secondary reception and integration (ibid.). The migrants should only be hosted in CAS if there is no availability of places within centres of primary and secondary reception (ibid.).

The main problems associated with the legal framework regulating the reception, integration and regularisation of migrants in Italy derive from the long time necessary in order to formalise and approve asylum requests for migrants seeking international protection and to the lack of sufficient regularisation channels additional to that of humanitarian protection (Openpolis, 2021b). In particular, there are three main conditions determining the

irregularity of migrants within the Italian territory (ibid.). Firstly, migrants are considered irregular if they enter the country through illegal routes without a border check. Secondly, migrants can become irregular if their permanence within the Italian territory exceeds the duration of their temporary residence permit. Finally, asylum seekers can become irregular migrants if their asylum request is rejected (ibid.).

The regularisation channels for migrants not qualifying for international protection are insufficient to satisfy the regularisation and visa-request needs of irregular migrants (ibid.). In particular, there exists a maximum quota of residence permits which can be granted to economic migrants (ibid.). This was exacerbated by the adoption in 2018 of the 'security decree' which de facto abolished humanitarian protection by introducing a new conception of narrowly targeted 'special protection' (Villa, 2021). The number of temporary visas granted for humanitarian/special protection reasons plummeted from an average of 28% in 2015-2017 to only 1% (ibid.). In 2020 the new government introduced the 'Immigration Decree' which extended the application of permits for reasons of 'special protection' (Openpolis, 2021b). The new special protection permit lasts two years and it is eligible for conversation to a work permit (Villa, 2021) This conversion can also granted to migrants holding permits for calamity, elective residence, acquisition of citizenship or stateless person status, sporting activity, artistic work, religious reasons, assistance to minors (ibid.). However, the reform did not fully re-establish the possibility to grant residence permits on the grounds of humanitarian protection (ibid.). Thus, temporary visas granted for humanitarian protection have only increased from 1% to around 9% (ibid.).

PART 3: POLITICAL ATTITUDES TOWARDS MIGRATION IN ITALY

Migration is a highly politicised topic in Italy which has obtained more and more relevance among public opinion and political discussions within the last decade. The recent importance of migration in political discourses has determined the high influential power of this topic, often exploited by parties to gain votes (Manconi, 2017). In particular, migration is increasingly analysed by framing it as a security crisis by linking it to security issues such as terrorism, social unrest and growing economic and labour insecurity (Lazaridis, Wadia, 2015). The migration-security nexus is generated by a process of 'securitisation' of migration (Bello, 2017). The latter is the perception of a factor as a security threat, through the politicisation of it (Huysmans, 2006).

This is highly problematic insofar as it represents a substantial obstacle to the effective integration of the migrant community in the country and thus, it determines the deterioration of social cohesion within the country (Huysmans, 2000). Moreover, through the creation of a migration-security continuum an institutionalised mode of policymaking transferring the security connotations of terrorism, drug trafficking and money-laundering to the area of migration is established (ibid.). This represents an issue insofar as it determines the spread of a process of 'othering' through which migrants are wrongly identified as the cause of inefficiencies within state policies; thus, this process determines the inability to improve such policies given the difficulty to recognise inefficiencies' real determinants (Bello, 2017). For instance, in Southern Italy the issue of migration is identified as the reason determining the rise of organised-crime and Mafia activities. This idea, spread by populist parties (Manconi, 2017), follows the fact that migrants' centres are often managed by Mafia (BBC, 2017). However, the link between migration and Mafia is a 'side-effect' (Huysmans, 2006): the two phenomena are related but not by a relationship of causation. Migrants are the victims of this situation since European funds that should be used for initial reception and integration are stolen by criminal organisations managing reception centres (Caponio, Cappiali, 2018). Therefore, there still persist misperceptions among the Italian population on the issue of migration.

PART 4: ARTISANSHIP IN ITALY

Craftsmanship is one of the hallmarks of Italian culture and economy. The artisanship sector in Italy has more than one million enterprises which represent about 30% of the national total. The majority of these are Small and Medium Enterprises (SMEs): more than 95% of the artisanship enterprises employ less than 10 workers, while just under 80% of the sector's employees work in enterprises with less than 10 workers (ACDM, 2019). This can be explained both by cultural-historical factors and by legal ones. Indeed, artisanship is an historically family-owned-and-run business activity in Italy. Moreover, the Italian law specifies that an artisan enterprise cannot employ more than 32 employees (Monteleone, 2018). The highest concentration of enterprises in the sector is found in Lombardy, Veneto, and Emilia-Romagna, although many southern Italian regions show significant growth rates (ACDM, 2019).

Despite the Great Recession and the low level of risk-internationalisation of Italian SMEs recorded in 2015, Italy recovered its leading position in Europe in terms of manufacturing employment in micro-and-small enterprises with 1.5 million employees in 2017. This leadership was precisely due to the significant contribution of the artisanship sector due to its higher productivity (Dori, 2017). The Covid-19 pandemic represented a further negative shock for the artisanship sector in Italy. Indeed, in 2020, the 70% of artisanship enterprises suffered a reduction in turnover as compared with the 63% of other types of enterprises which suffered a similar negative shock within the same period (InfoCamere, 2021).

The most vulnerable sector has been the fashion and textile one. During the pandemic, sales of 'Made in Italy' manufacturing in the world fell by 46.2 billion euros, a drop of 10% (Confartigianato, 2021). However, the enterprises which have invested in green digital investments and those who have used e-commerce have been less severely hit by the crisis (Confartigianato, 2021). A further worrying phenomenon is that of the ageing of business owners among the Italian craftsmanship sector and in general the lack of many youths employed in the sector (Confartigianato, 2021). The women participation rate in the Italian artisanship sector has been increasing in the past decade (Confartigianato, 2021).

PART 5: GENDER NORMS AND GENDER INEQUALITY IN ITALY

Italy ranked 14th in the EU with 63.8 out of 100 points on the Gender Equality Index published by the European Institute for Gender Equality (EIGE, 2021). Italy performed best in the domain of health: it was ranked 11th, with a 88.4 points score. Italy's performance was the worst in the domain of work in which it scored 63.7 points and it ranked last among all EU Member States. Italy has one of the lowest gender pay gaps among OECD countries (OECD, 2017). However, Italy has also one of the lowest women's labour force participation among OECD countries (ibid.). Moreover, the low labour force participation of women in the country explains why the gender pay gap is low: those women who do engage in paid work are likely to be better-educated and have a higher earnings capacity than women who stay at home (ibid.).

One reason explaining the low labour force participation of women in Italy is the lack of access to good-quality and affordable childcare, which, when coupled with the existence of social stigma against mothers putting children aged 0-2 in kindergarten, determines the low use of formal childcare in the country (Boeri et Al., 2005). The best improvement in Italy's performance in the EU Gender Equality Index in 2021 was in the domain of power which measures gender equality in decision-making positions across the political, economic, and social spheres. Italy scored 52.2 points improving its ranking by eight places since 2010 (EIGE, 2021). However, Italy's score has witnessed a significant reduction in the domain of knowledge which measures gender inequalities in educational attainment, participation in education and training over the life course and gender segregation (EIGE, 2021). Moreover, Italy scored quite low in comparison to the EU average also in the domain

of time which measures gender inequalities in allocation of time spent doing care and domestic work and social activities (EIGE, 2021).

Finally, Italy's score increased 0.4 points in the domain of money which measures gender inequalities in access to financial resources and women's and men's economic situation (EIGE, 2021). Notwithstanding there are important improvements that should be achieved through effective policymaking in order to increase gender equality and women's empowerment in Italy, the country achieved a score of 14 in the 2019 OECD's Development Centre's Social Institutions and Gender Index (SIGI); and thus, it ranked 9th among 120 countries analysed (OECD, 2019). The SIGI measures discrimination against women in social institutions by considering laws, social norms, and practices (OECD, 2019). The main areas for improvement for Italy concern: the gender distribution of unpaid care and domestic work; labour force segregation; and the existence of strong stereotypical gender roles (OECD, 2021).

II. GREECE

PART 1: GREECE AND HUMANITARIAN CRISIS

In the last decade Greece witnessed a whirlwind of refugees and asylum seekers arriving by sea. In 2018, there were over 36,000 new immigrants in Greece who were granted residency permits with a validity for over a year (not including EU citizens). This is a record high since 2017 over 18.6%. Out of this 18.6% we will find over 41.7% have migrant status and 8% were exclusively labour migrants. In 2018 the most applications were arriving from Syria, Afghanistan, and Pakistan.

Greece, with its 15,147 kilometres of coastline (World Resources Institute), has been a mothership for most refugees arriving in Europe, especially from the Mediterranean region and around. Most of it was an after effect of the Syrian War especially between 2021-2015. Unsurprisingly this flow of migrants was towards Greece in general where over 1.5 million people arrived since the war given its proximity with the water bodies (UNHCR, 2019). The people were not all Syrians; many were arriving from Afghanistan and Iraq too. The numbers remained below 200,000 between 2017 and 2019 in the European Union irrespective of the increasing arrivals in Greece. This proves that although many of the refugees and asylum seekers arrived in Europe through Greece, seldom they left for another European country.

With the Covid-19 at the backdrop, there has been a visible drop in the number of arrivals from 2020 to 2021 in Greece, approximately 50% less. In 2020, reportedly the number was around 12,328 while in 2021 the number dropped to 6 143 only (UNHCR, 2022). However, the numbers are gradually increasing when compared to recent 2021 data for the first quartile approximately 60% more than 2020 (Greek Council of Refugees, 2021). These refugees and migrants were arriving from Afghanistan, Syria, and Pakistan. Out of these Afghanistan tops the chart with 31 000 Afghans present in the country as asylum seekers. There are men, women, and children out of which 62% are only women and children (VoxEurop).

The Greek doors were shut for new arrivals except for people with residential permits and health personnel. All application processes were also closed except the ones that were pending or ongoing. One of the positive steps taken by the Greek government towards the implementation of migrant integration was to allow the extension of seasonal workers who were already residing in Greece. For example, the Government of Greece established a fast-track ad hoc procedure for agricultural workers and farmers.

In 2021, of the arrivals 26% were children (1431) out of which almost 400 children were unaccompanied asylum-seeking minors. The number of refugees and migrants were increasing gradually with a total of 119 700 people with over 31 000 of them being children including around 2 845 asylum seeking unaccompanied minors (UNICEF, 2021).

PART 2: LEGAL FRAMEWORK WITHIN GREECE
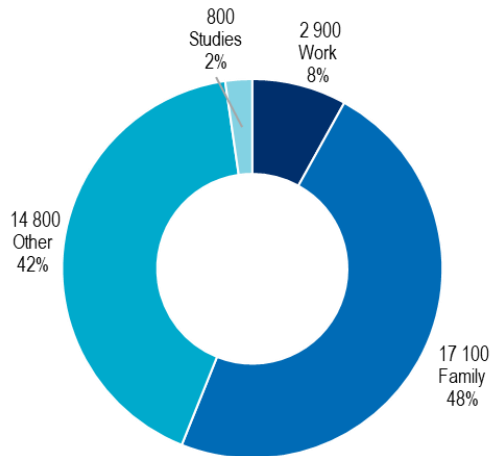
Figure 2: Repartition of Residency Permits in Greece

In 2019 the National Strategy for Integration was launched by the Government of Greece to introduce a model called "Greek Integration Model" with the idea of collaborating between different organisations. The core reason was to benefit from multiculturalism but also to show respect towards the National values of Greece by delegating the local governments duties in the field of social integration in sync with the national authorities. However, it was in January 2020 the new legislation was successfully implemented. Of the many provisions in this new strategy one of the most important provisions is that Greece has the power to detain asylum seekers for up to 1.5 years should they arrive in Greece illegally such as using the Greek-Turkish borders aided by some human traffickers. However, Greece was also quick to implement the National Referral Mechanism to recognise the victims of illegal migration and collaborate with the necessary authorities to combat it properly.

The Ministry of Citizen Protection took over the Ministry of Migration Policy to conduct the responsibilities efficiently. There was another ministry formed called the Ministry of Migration and Asylum in 2020 as well. Additionally, 2019 also witnessed a change in the Greek Nationality Code replacing the citizenship interview with a standardised citizenship test in addition to a language test. This law further reduced the test costs by keeping the cost around EUR 550 instead of the previous EUR 700.

Furthermore, Greece has taken measures to integrate the unaccompanied minors as well without parents or guardians by their side. They received alternate guidance through the Government of Greece to ensure their best protection and interests. In April 2020, the relocation scheme of the unaccompanied minors (1600) to other EU Member States was also initiated by the European Council and the Greek Government. This was supported by the United Nations High Commissioner for Refugees (UNHCR) and the International Organization for Migration (IOM).

Figure 3 : Repartition of Foreign Inflows in Greece in percentage

PART 3: SOCIAL ATTITUDES TOWARDS MIGRANTS IN GREECE

Unknown to the general public and the masses there is an increasing hostility towards accepting migrants and refugees hailing from certain countries in the name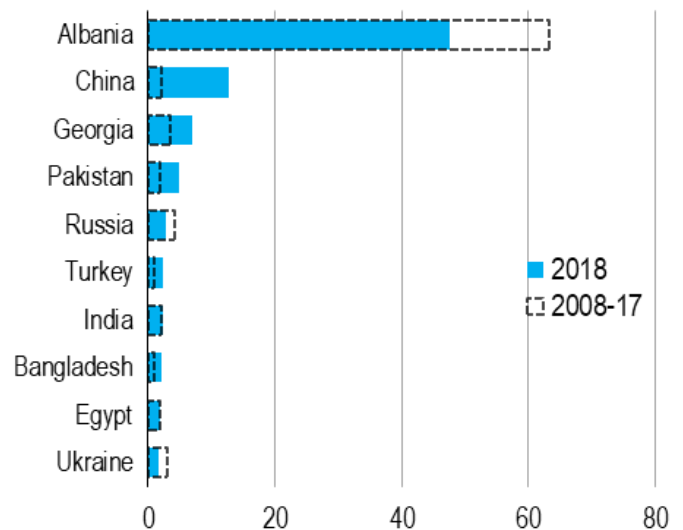 of "fair migration policy". This has been noticed since the beginning of 2021 when the Greek-Turkish borders were scrutinised and controlled where in keeping the migrants arriving from Turkey in a secret cell and torturing them and devoiding them of proper food or hygiene. The primary motive behind this was to discourage them from applying for asylum in Greece (Deutsche Welle). This approach is highly illegal and not evaluated lawfully at all. Twenty-seven Humanitarian Organisations based in Greece have reported that over 60% of residents in EU funded refugee camps in Greece do not have access to material or financial aid. This included documented refugees and rejected asylum seeking applicants discouraged due to the Greek-Turkish border control. The financial aid reduced drastically and compelled the government to reduce government aided housing for the asylum seekers, compelling them to leave Greece for other European countries like Germany in the west (Deutsche Welle, 2022).

Public attitudes towards the non-Greek people in Greece is far more complex than it catches the attention of the media. Greeks do not generally share a "pro" or "anti" migrant view towards the newcomers. They have a nuanced way of looking at the situation with a combination of empathy and hospitality on one hand and apprehension about the effect of the increasing migrant population on the other. One of the most explicit aims of the European Union is to incorporate as many refugee and migrant people as possible from Greece since the dawn of the millennium. From the European Union's Common Basic Principles (CBPs) on Integration of the Refugee and Migrant population we can understand the following: "...a dynamic, two-way process of mutual accommodation by all immigrants and residents of Member States" from which it can be further understood that there should be mutual value and respect from the EU for the refugee and migrant population and towards the EU. Given the socio-economic inclusion of the migrant and refugee population has a counter effect on the natives of the host country; their social attitudes matter and vary as per:

1. the contextual factors like the government policies towards the refugee population, media narratives and civil society strengths etc.
2. the refugee backgrounds and their characteristics such as their native country, origin, cultural differences, and language spoken
3. the personal traits of the refugee and migrant people such as their age, gender, social values, and educational levels

(Hainmueller and Hopkins, 2014; European Commission, 2018).

With numerous studies and surveys conducted in Greece at the government level and the local grassroot level, the basic attitudes towards the refugee population can be summarised as such:

1. The national concerns regarding the refugee crisis and the migration influx stay at 4th rank on average, except in Spring 2019 when it was the most crucial concern. The concern raises heads especially when the refugees are hailing from a non-European country and have Islamic background as per the Standard Eurobarometer (Spring 2015 to Spring 2021).
2. Many Greeks opine that the refugees and migrants are neither investing in the economic development of the country nor in the cultural development. Immigration is never an opportunity for Greece, rather a problem. However, there is a bigger population of Greece that sincerely believes that refugees and asylum seekers should be given the bare minimum for their well-being.

3. Finally, studies show that one out of two Greek natives strongly believe that integration of non-Greeks should be limited and not encouraged as a long term 'investment' mostly because the Greek government is doing more than necessary for them at a national and local level.
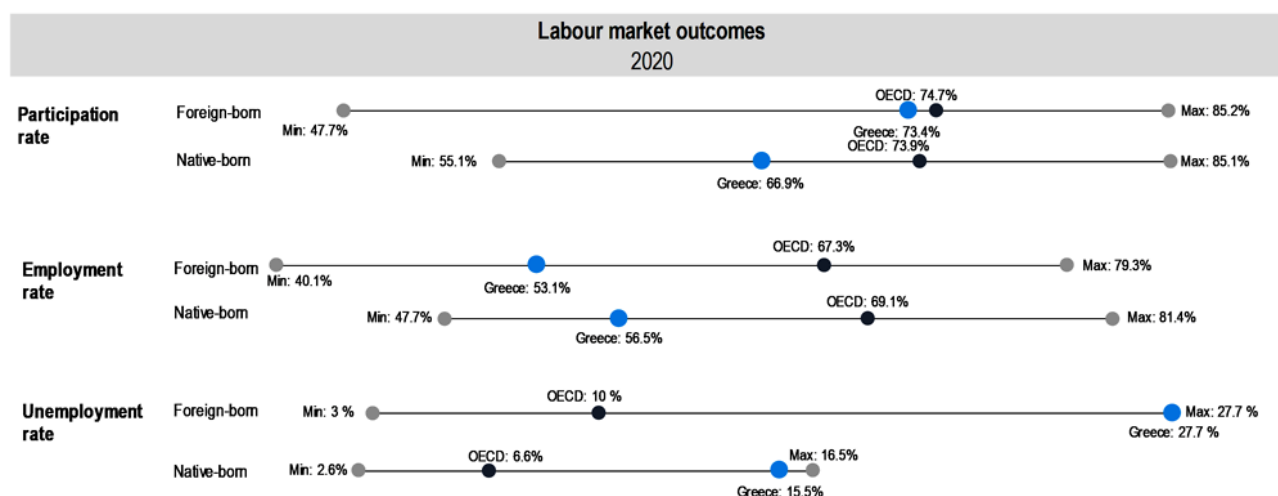

Figure 4: The Labour Market Participation in Greece in 2020 (OECD report)

PART 4: ARTISANSHIP AND GREECE

Greece is rich in its history and old traditions and culture which shows its correlation with art and architecture, crafts, etc. Herein Greek art has varied and evolved over time and shows different forms of art developing with time. While the historic art evidently was the sculptures, the architecture, modern day Greek art has less grandeur and more practicality. With its booming textile industry failing during the Covid-19 pandemic, it found its standing back slowly thanks to the large supply of trained migrant and refugee workers skilled enough to work in these industries. But before the refugee population can seek employment in the arts and crafts industry, they first need to be properly trained and documented so that they have the formal job opportunities with proper pay and do not get exploited otherwise.

In order to do so, most NGOs aim for skills training and development of these migrant populations through sewing classes for textile workers. These workshops aim for beginners to advanced learners as per the demand and the supply of raw materials and resources required for the training. It is necessary to understand that there is actual economic benefit to be made from the skills gained by the refugee and migrant workers for the host nations. With formal employability in the artisan market, the migrant workers would not only be financially independent but can also integrate into the society better. The art would be a medium to learn the culture, the tradition but also give back to the host nation as much as they could (UNHCR Greece Report, 2021). However, what is lacking in regards to artisans and crafts work would be the availability of formal work with proper work contract in addition to the scope of selling the art and crafts pieces where in a profit can be made.

With the textile industry reviving in Northern Greece, there is a little scope of labour integration of the migrant artisans with their proper training from the NGOs.

PART 5: GENDER NORMS AND GENDER INEQUALITY IN GREECE

There is an unprecedented and continuous social and economic crisis going on in Greece since late 2009. This has evidently impacted the gender divide. According to the European Institute for Gender Equality Greece has been scoring the lowest in the European Union even before the pandemic hit the world (EUROMIL, 2020). As per the 2021 report, Greece is ranked barely 52.2% right behind Romania, Slovakia, and Hungary. Greece has been ranking the lowest for over a decade now since 2010 in Europe. This gender inequality prevails in

most sectors like health (84%), economy (72.5%), labour (64.4%), knowledge (54.8%), etc. Greece ranks 15.7 points below the EU's average score.

Reports also show that economic inequality is dominant amongst the genders especially for single parents (33%) and foreign-borns (essentially non-EU residents in Greece). This shows that for a migrant or a refugee family (38%) or a single mother with a refugee background, economic upliftment is rather difficult. This has escalated due to the drop in employment opportunities in Greece. It is shown effectively that for Greek nationals for both women and men the gender gap in employment remains high. Due to the market deregulation, there is an increase in violation of gender labour rights in Greece and this is sadly becoming normalised (Cavounidis 2006).

Women in Greece are still at the blunt end of traditional roles such as running the household, rearing children, and taking care of the elderly at home. These roles add up more due to the lack of participation from the men who tend to stray away from domestic duties. Due to increase in unemployment in Greece women are further pushed into private life who get stuck into the loop of domestic work. Moreover, women are more concentrated in the low paying jobs sector like manual labour or care taking, babysitting, part time teaching etc with limited facilities and freedom of adjustments. They are underpaid, with no day-care facilities for mothers on the go. There is less scope for affordable childcare in Greek societies and so women are found to reduce their employment interests post childbirth.

Currently there is enough evidence of gender mainstreaming in policy making and a push for affordable childcare opportunities. However, all these will be redundant if there is no push for equal share of domestic responsibilities from the government. Additionally, there should be ample public discourses around gender pay gap, workplace harassment, discrimination during recruitment of men and women and violations of labour laws. Unless the Greek women themselves are able to come out of their precarious positions in the society there is limited hope for the migrant and refugee women are already discriminated against for more reasons than one.

III. UNITED KINGDOM (UK)

PART 1: OVERVIEW OF MIGRATION IN THE UK

1. Summary of Migration Patterns in the UK

In the United Kingdom, more than one in every ten people (14%, or 9.3 million people) were born outside the country (Women's Budget Group, 2020). The Covid-19 pandemic significantly impacted the UK immigration system, including by restricting its operational capacity and limiting migrant movement into the country; as such, recent statistics on migration flows reflect the impact of the health crisis (Home Office, 2022b).

In 2021, the UK offered protection to more than 14,000 vulnerable migrants through: asylum, humanitarian protection, alternative forms of protection; of these migrants, 1,587 were resettled. This population of people offered protection was similar to levels seen from 2015 to 2018, at the peak of the European Migration crisis and in the years following.

In 2021, there were 48,540 asylum applications filed. Of those seeking asylum, approximately 30% were ultimately granted protection. In comparison, at the peak of the European Migration crisis (2015-16), 35,546 applications were filed and approximately 40% of those applications turned into resettled asylum seekers (Home Office, 2022d).
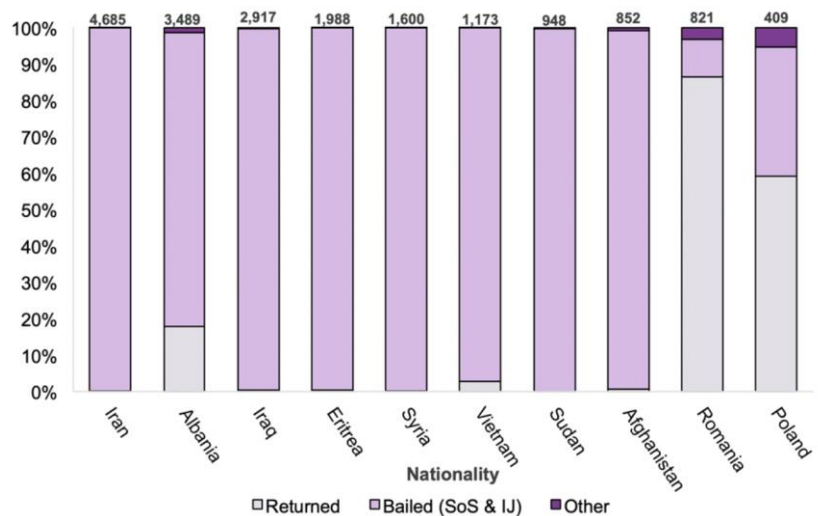
Figure 6: Top nationalities leaving immigration detention in the UK, by reason for leaving (Home Office, 2022)

Migrants who are in the asylum system and in need of financial assistance can be eligible for support from the Home Office, including accommodation and/or cash support. In 2021, 84,457 individuals received such support from the government, a 32% increase from the previous year, in part due to policy changes introduced during the Covid-19 pandemic. Of those receiving support, 94% (approximately 80,000) received both accommodation and subsistence support (Home Office, 2022b).

In 2021, 24,497 people entered immigration detention, representing a downward trend since the peak in 2015, during the peak of the European Migration crisis, when 32,000 people entered detention. The figure summarises the top nationalities leaving detention, by reason for leaving; 2,830 people total were forced to leave from the UK, representing a 61% drop since pre-pandemic levels in 2019 (Home Office, 2022a). In 2019, about half of non-EU migrants relocated to the UK for family (49%), with the second most common reason being work (21%).

In contrast, EU migrants were more likely to have moved for work (48%) then for family (34%). This data is indicative of the fact that non-EU migrants stay more often permanently than those arriving with a student visa (Migration Observatory, 2020b). Total numbers of both female and male migrants have increased over the years, with women making up a small majority of the total of the UK's migrant population, with 52% of the foreign-born population being women or girls in 2019 (Migration Observatory 2020b).

2. Recent Developments in UK Migration Policy

In the UK, policies around migration are continuously in flux due to political changes and pressures, both national and international. On 6 January 2022, the first person was relocated to the UK under the Afghan Citizens Resettlement Scheme, which was introduced in 2021 and prioritises "those who have assisted the UK efforts in Afghanistan and stood up for values such as democracy, women's rights, freedom of speech, and rule of law" and "vulnerable people, including women and girls at risk, and members of minority groups at risk (including ethnic and religious minorities and LGBT+)" (UK Visas and Immigration & Home Office, 2022a).

On 28 April 2022, the Nationality and Borders Bill received the Royal Assent, making it an Act of Parliament. This law makes provisions for: nationality, asylum, immigration, victims of slavery or human trafficking, and powers to charge participants for wasted resources (Nationality and Borders Act, 2022). The new law has been criticised by human rights experts since it was first introduced in 2021, including by the UN High Commissioner for Human Rights Michelle Bachelet for "undermining protection of human rights for refugees and other migrants" (UNHCR, 2021). Further, Siobhán Mullally, the UN Special Rapporteur on Trafficking in Persons, emphasised that the "bill fails to acknowledge the Government's obligation to ensure protection for migrant and asylum seeking children, and greatly increases risks of statelessness, in violation of international law", with particular concerns raised on behalf of women and children (UNHCR, 2022a).

PART 2: LEGAL FRAMEWORK FOR MIGRATION IN THE UK

1. Summary of the UK Immigration System

The figure 6 summarises from a high level the process of UK immigration control (Home Office, 2022c). For the purposes of this report, we are primarily concerned with vulnerable migrants, including resettled refugees, asylum seekers, and migrants who evade border control. The migrant and refugee women and others interviewed for this report primarily fit within one of these categories. However, the organisations interviewed for this report work with migrants and refugees regardless of nationality or legal status.
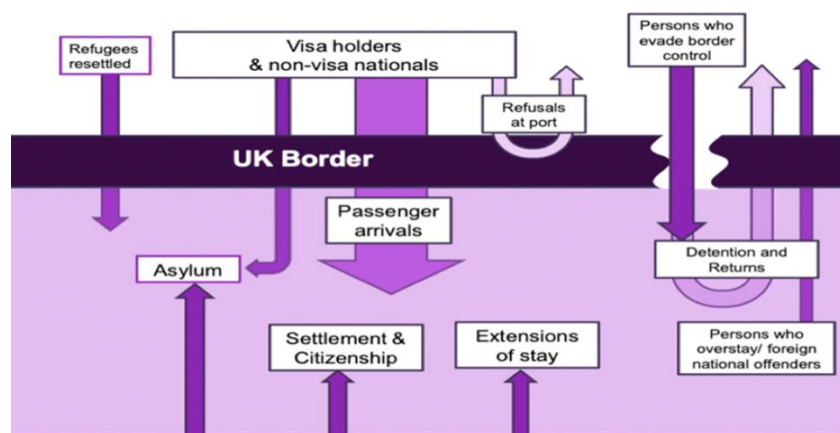
Figure 7: Layout representing the process of immigration control in the UK

2. Asylum Application Process

Under UK immigration rules, an asylum applicant is defined as one who "makes a request to be recognised as a refugee under the Refugee Convention on the basis that it would be contrary to the United Kingdom's obligations under the Refugee Convention for them to be removed from or required to leave the United Kingdom" or "otherwise makes a request for international protection" (Home Office, 2016). After this applicant has been classified as an asylum-seeker, they can then be granted refugee status in the United Kingdom after satisfying the following conditions:

1. they are in the United Kingdom or have arrived at a port of entry in the United Kingdom;

2. they are a refugee, as defined in regulation 2 of The Refugee or Person in Need of International Protection (Qualification) Regulations 2006;

3. there are no reasonable grounds for regarding them as a danger to the security of the United Kingdom;

4. having been convicted by a final judgement of a particularly serious crime, they do not constitute a danger to the community of the United Kingdom; and

5. refusing their application would result in them being required to go (whether immediately or after the time limited by any existing leave to enter or remain) in breach of the Refugee Convention, to a country in which their life or freedom would be threatened on account of their race, religion, nationality, political opinion or membership of a particular social group.

(Home Office, 2016)

3. International Cooperation

In the United Kingdom, the government collaborates with international organisations such as the United Nations' International Organisation for Migration (IOM) to manage refugee resettlement and socioeconomic integration into the country. Further, the UK works in collaboration with the European Union (EU) to manage migrant and refugee resettlement, such as through collaborative projects with key stakeholders, including the IOM UK, United Nations High Commissioner for Refugees (UNHCR), and the International Catholic Migration Commission (UN Migration, 2011).

4. Impact of the War in Ukraine on Migration Policies

In line with similar policies enacted by EU countries and others, the United Kingdom introduced special migration schemes for Ukrainian nationals in March 2022 that streamline the migration process for Ukrainian nationals and their family members fleeing conflict in Ukraine. As of 13 May 2022, over six million Ukrainians have fled Ukraine - predominantly women and children (UNHCR, 2022c). In contrast, as of 8 April 2022, the United Kingdom's Home Office issued just 40,900 visas; of those, 12,000 refugees have since arrived in the United Kingdom. Investigative reporting found that the prioritisation of processing visas for Ukrainian refugees has led to a slowdown for applicants seeking other visas, with some offices closed entirely to divert resources to Ukrainian refugees (Stone, 2022).

Ukrainians seeking to migrate to the UK can seek a visa under the Ukraine Sponsorship Scheme Homes for Ukraine if they have a named sponsor who has agreed to house them (UK Visas and Immigration & Home Office, 2022b). UK residents volunteering to host Ukrainian refugees must offer their home for a minimum of at least six months and receive a payment of £350 per month from the government in return (HomeOwners Alliance, 2022). While this programme has successfully provided Ukrainians seeking refuge a roof over their heads in the UK, it is not without risk. The UNHCR has highlighted "increasing reports of Ukrainian women feeling at risk from their sponsors" and the programme has been criticised by local non-profit leaders as not having sufficient safeguards in place to protect women against exploitation" (Crawford & Smith, 2022; UNHCR, 2022b).

PART 3: SOCIAL ATTITUDES TOWARDS MIGRATIONS

Migration and asylum are a contentious political topic in the United Kingdom. In 2022 the UK government has taken significant steps to address asylum seekers and citizenship processes in the country, as evidenced by the Nationality and Borders Bill passed in April 2022. Research conducted at the University of Oxford shows that political views towards immigration are correlated with another wedge topic in British politics: Brexit. On average, voters who were in favour of remaining in the EU are more pro-immigration, whereas leave voters are more anti-immigration (Migration Observatory, 2020). According to the Pew Research Center 2020 Global Attitudes Survey report, views about immigrants' socioeconomic inclusion have become steadily more positive in recent years, with a shift of 57% of UK respondents saying that "immigrants want to adopt way of life of their new country" in 2020, nearly twice the 34% who said the same in 2014. In comparison, both Germany and

France saw an increase over that same time frame; however, respondents were more evenly split on the issue, with 51% and 49% respectively sharing this belief (Silver et al., 2021).

In the United Kingdom, not all migrants are seen as equal. On average, British people tend to view certain types of immigrants as more desirable than others, depending on "country of origin (which implicitly provides information on religion, language, culture, and other indicators of 'social distance'), but also in terms of the migrants' skill levels". Overall, Brits place the highest importance on a preference for skilled labour; however, within the same skill type, "at the preferred end of the scale are those who are white, English-speaking, Europeans and Christian countries while at the least preferred are non-whites, non-Europeans and Muslim countries" (Migration Observatory, 2020).

PART 4: STATE OF ARTISANSHIP IN THE UK

In recent years the United Kingdom has experienced a "renaissance" of craft and artisan practices through emerging public interest, new government policies, and increased social value placed on handmade goods (Jakob & Thomas, 2017). As of 2018, 98,000 people were estimated to be employed in the UK with craft jobs inside and out of the creative industries, and their contributions generated approximately 300 million pounds (EUR 350 million) in added value to the economy (The Creative Industries, 2021). Further, this increased interest in craft work has translated into economic policy in the UK, where engagement with creative industries focuses on skills development for employment through harnessed craft and technical skills (Banks, 2010). In line with these trends are the non-profit organisations examined in the case studies, which train migrant and refugee women in craftwork practices to provide a path towards economic independence.

It is relevant to note key characteristics of those working in the craft industry, in order to illustrate where the women migrant and refugee craftworkers for which this report focuses fit in. According to the latest data from the UK's Crafts Council (Spilsbury, 2018):

- People working in craft occupations are overwhelmingly more likely to be men, comprising 80% of those in the Digital, Culture, Media, and Sport (DCMS) craft economy (relative to 53% representation in the overall economy). However, they are more likely to be women if self-employed part-time.
- Craft workers are also more likely to be from white ethnic groups (96%) than workers in the overall economy (96%).
- Craft workers are equally likely to be UK nationals (relative to immigrants) as those working in the rest of the economy (89% are UK nationals).

PART 5: GENDER NORMS AND GENDER INEQUALITY IN THE UK

Prior to Brexit, in 2020, the United Kingdom ranked 6th overall in the EU in the Gender Inequality Index published by the European Institute for Gender Equality. The country scored highest for equality in health (status, behaviour, and access) and money (financial resources and economic situation) but had the most pronounced inequalities in power (political, economic, and social). Women were less likely to work full time than men, with a gap of 16 percentage points (European Institute for Gender Equality, 2020).

As evidenced by advocacy done by the UK's Women's Budget Group, persistent gender inequities for women can disadvantage women going through the migration process "because of gendered patterns of employment, earnings, and educational qualifications" (Women's Budget Group, 2020). Further, women are more likely to leave the workforce due to care responsibilities, and in the craft sector they are more likely to work part-time, as discussed above. Black and Minority Ethnic (BME) women face more precarious working environments than their white counterparts: they are twice as likely to be employed in insecure jobs, including in health and social care (12.1% of BME women overall have insecure jobs). Further, BME women are more likely to be underemployed in comparison to white men, and for those who are self-employed - as many in the craftwork sector are - they are more likely to be low paid (TUC, 2020)

IV. FRANCE

PART 1: OVERVIEW OF MIGRATION IN FRANCE

In France the annual levels of immigration not having fallen much below 100,000 since the early 1950s (Hollifield, 2010). According to the French Office for the Protection of Refugees and Stateless Persons (French acronym: OFPRA), there were 455,295 refugees and persons under other forms of international protection in France as of the 31st of December 2020 (UNHCR, OFPRA). The number of asylum applications slightly increased in 2021 compared to the year 2020 (7% increase) but was still under the influence of the global health crisis that rendered international travel difficult: during the year 2021, 103,000 asylum applications, including 89,000 first requests and 13,900 reconsideration requests, were submitted to the OFPRA, demonstrating an increase of around 7% compared to 2020. However, the number of submitted applications was significantly lower than before the health crisis (132,826 applications in 2019). With respect to the country of origin for the asylum applications, Afghanistan ranks at the first place with 12,500 first applications, followed by Côte d'Ivoire (5,300 first asylum applications), Bangladesh (5,100), Guinea (4,600) and Turkey (4,500) (OFPRA, 2022a).

In terms of migration, women represented less than 50% of first-time arrivals: only in the year 2016, 51.3% of first-time arrivals were women; but during the year 2017 to 2020, the percentage of first-time arrivals for women ranged between 48% to 49.6% (European Migration Network of France, 2021d) A study from the Department of Statistics, Studies and Documentation (DSED) of the French Ministry of the Interior on the residence permits issued in 2018 showed that even though "the country of origin differs little according to gender, women were clearly in the minority for African nationalities (particularly Sahelian 36%) and in the majority for America (59%) and China (63%)" (DSED, 2020).

Regarding the reasons for migration, women arrive more often in the framework of family reunification (between 59.2% and 60% of arrivals between 2016 and 2019). This is probably due to the fact that men often migrate before their spouses and the latter join once the men are installed. (European Migration Network of France, 2021d) The right of family reunification is regulated by the Council Directive 2003/86/EC of 22 September 2003 on the right to family reunification. The directive recognises that family reunification is a necessary way of making family life possible, and regulates the family reunification for refugees in chapter V of the directive (Council Directive 2003/86/EC of 22 September 2003 on the right to family reunification).

In the framework of stays for study purposes, the proportion of women is slightly in the majority between 2017 and 2019 (50.7% in 2017; 51.4% in 2018; 50.4% in 2019). However, women come less often in the context of humanitarian reasons, which represented only 40% of first-time entrants (45% in 2016, 38.6% in 2020). In terms of economic reasons, women represented only less than 30% of first-time arrivals. (Le réseau européen des migrations, 2021d; DSED, 2020)

With regard to integration into the French labour market, the Ministry of the Interior conducts a longitudinal statistical survey on the integration of newcomers (French acronym: Elipa) among the beneficiaries of a first residence permit of at least one year who wish to settle in France in the long term. The latest Elipa survey showed that if nearly seven out of ten newcomers who obtained their first residence permit in 2018 were present on the labour market - employed or unemployed - in 2019 (activity rate of 68%), this mainly concerns migrant men: the share of people in employment is twice as high for men (69%) than for women (35%) (Ministère de l'Intérieur, 2021).

PART 2: LEGAL FRAMEWORK OF MIGRATION IN FRANCE

The right of the asylum is endorsed by the Preamble of the 1946 Constitution[1]: any person persecuted because of its action in favour of freedom has the right of asylum on the territory of the Republic. At the administrative level, the French Office for the Protection of Refugees and Stateless people (French acronym: OFPRA) is entrusted with the task of recognising refugee status for asylum seekers. The National Court of Asylum Rights (French acronym: CNDA) is responsible for judging appeals from OFPRA decisions (Vie Publique).

The application of the asylum system is very complex in France and is composed of several steps in different institutions.

In the first step, applicants need to go to the SPADA (*structure de premier accueil des demandeurs d'asile*, first reception structure for asylum seekers) and fill in an asylum application registration form to get an appointment with the GUDA (*guichet unique de demande d'asile*, specific counter for asylum application). This procedure usually takes 3 days, but it can take as long as 10 days in case of a large number of applications.

In the second step, the applicants register the asylum applications with the GUDA attached to the place of residence, which is made up of officers from the Prefecture and the Ofii (*Office français de l'immigration et de l'intégration*, French office for immigration and integration). In the Prefecture, the applicants need to get validation of all the information sent to GUDA by the pre-reception organisation, take the fingerprint record and conduct an individual interview to retrace the journey from the country of origin and determine the country responsible for the examination of the asylum application. Then, an officer from the Ofii assesses the candidates' personal situations and in particular their vulnerabilities.

In the third step, the candidates need to submit the asylum application to the OFPRA once their application has been registered with GUDA. The candidates need to send their file within 21 days from the date of issue of the asylum application certificate.

Then, the candidates will be invited to interview with the protection officer at OFPRA. Under the normal procedure, the candidates will receive a decision within 6 months from the OFPRA after the submission of documents to the Office. If the result is unfavourable, the candidates can appeal the decision in the CNDA (OFPRA).

In September 2018, there was also a new law regarding the asylum application. The law aims to adjust the processing time for asylum applications to six months on average and to facilitate deportation to the border for those who have been rejected. The law also reduces the time limit for foreigners arriving in France to file an asylum application to 90 days, compared to 120 days previously. The law enables the exchange of information between the Ofii and emergency accommodation services concerning asylum seekers and refugees, and extends the duration of the residence permits for beneficiaries of international protection and their family members from one year to four years from their first admission to residence and upon renewal (Vie Publique).

We can conclude the complexity of the French refugee system in this procedure from the number of institutions concerned: SPADA, GUDA (including officers from the Prefecture and Ofii), OFPRA, and in the case of rejection, CNDA. Moreover, candidates not only need to submit documents for their application, but also need to carry out interviews with officers during the process.

PART 3: SOCIAL ATTITUDES TOWARDS IMMIGRATION

Generally, French society is conservative on the immigration issues. The French have the feeling that there are too many foreigners in France today (60% think this is the case). A majority of French people say they are worried about immigration, not only for themselves (57%, including 24% very worried) but especially for the country (71%, including 33% very worried). This concern is especially shared by people aged 60 and over (77% are worried about the country) (Ipsos, 2022a).

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[1] The 1946 French Constitution was repealed by the Constitution of 4 October 1958, with the exception of its preamble, recognised as still in force by the French Constitutional Council in 1971.

If we focus on the changes of attitudes towards immigrants, we find that the percentage of people who think that there are too many immigrants in France has increased from 49% in December 2009 to 63% in January 2022. In February 2015, this percentage reached its peak at 69%. French opinion towards the immigration plans also correspond with the negative attitude on the number of immigrants: 62% of the interviewees propose that the migration plan should close more, while only 15% of interviewees support a more open plan. (OpinionWay for Sciences Po-CEVIPOF, 2022a)

Concern about immigration can relate to a variety of topics. The primary issue is radical Islamism (cited by 43%), followed by illegal immigration (36%), economic cost of immigration (36%), insecurity (34%) and the integration of people of foreign origin (33%). The issue of asylum seekers is rarely mentioned (13%) (Ipsos, 2022a).

The concerns of Islam remain an issue for the French society. 61% of the interviewees consider that the Islam is a threat to the Republic, while only 34% of the interviewees disagree with this statement. Concerning the changes of attitudes over the years, the percentage of people who see Islam as a threat increased 6% from 56% in February 2015 to 62% in December 2016 and varied within the scope from 60% to 62% from December 2016 to January 2022. (OpinionWay for Sciences Po-CEVIPOF, 2022a)

There is a clear difference according to political proximity. Supporters of the parties of the left and the *La République en marche* (LREM) generally adopt a common position favourable to immigration. Conversely, right-wing sympathisers are more hostile, especially those of the *Rassemblement National* (RN) and *Reconquête*. For example, on the question of immigrants' contribution to French culture, left-wing supporters clearly feel that immigrants are a source of cultural enrichment (77% of *France Insoumise* supporters, 82% of those of the *Parti Socialiste* (PS) and 75% of those of Ecologists (EELV)), which is similar to the position of the supporters of LREM (70%). Conversely, supporters of right-wing parties feel that immigrants are a threat to French culture (60% for Republican supporters, 87% for RN supporters, and 89% for *Reconquête* supporters) (Ipsos, 2022a).

Generally, we could conclude that the French attitude towards immigration clings to the conservative side, but asylum is not the major issue. There is a clear political cleavage on immigration between different political parties: while the central and the left wing supports immigration in general, the right wing opposes it.

PART 4: STATE OF ARTISANSHIP IN FRANCE

France is active in the field of artisanship and crafts. France has more than 38,000 craft businesses (Ministère de la culture). Some work in fields well known to the public, such as cabinetmaking or jewellery. Others exercise rare professions: thatcher, glover, screen printer, etc. There were 211,000 persons who reported a visual arts or craft activity as a principal in 2017, and The National Institute of Crafts is supported by the Ministries of Culture and Crafts to promote the trade (Ministère de la culture). In France, trades of art make 8 billion euros of operating income and 725 million on export (Institut National des Métiers d'Art).

Long considered masculine, the arts and crafts sector in France is opening up to women. Data from Crafts Observatory (Observatoire des métiers d'art)'s Barometer testify to an ongoing feminisation of members of the trade union chamber of the Ateliers d'art de France: the percentage of women among the respondents rose from 50% in 2006 to 66% in 2014.

Yet, French researcher Anne Jourdain explains that according to a classic phenomenon of horizontal segregation, women do not choose the same crafts as men: "the crafts relative to wood, metal, stone, or even musical instrument manufacturing, are more exercised by men, while those of ceramics, decoration and fashion, previously essentially exercised by men, now appear rather feminised" (Jourdain, 2017).

PART 5: GENDER LENS

According to the European Institute for Gender Equality, the overall gender equality index is 75.5 in France, higher than the average of the EU countries (68). Among different aspects in gender equality, France does quite well in health access (98.1), health status (92.1) and economic situations (92.1) but needs to improve in the inequality issues in segregation (55.9), segregation and quality of work (63.9) and social activities (64.4) (EIGE, Gender Equality Index scores, domain scores and sub-domain scores).

Women in France suffered from the threat of violence more often than the average EU countries. 44% of women have experienced physical and/or sexual violence by any perpetrator since the age 15, which is 12% higher than the EU average; 11% of women have experienced physical and/or sexual violence by any perpetrator in the past 12 months, which is 3% higher than the EU average (EIGE, Violence satellite domain and sub-domain scores and indicators used to calculate scores).

There was also a gender pay gap of around 18.4% in 2018 in France, although the number was lower than the average gender pay gap of 28.5% in the 18 countries in the euro area at that year. (EIGE, Gender pay gap based on gross monthly male and female wages, full-time and part-time)

Refugee women face various difficulties, including but not limited to gender based and sexual violence, and family obligations such as pregnancy and the education of their children. Concerning the physical health, women sexual violence from both the occupants and the security staff in the detention centres. Concerning mental health, although women with traumatic experiences (e.g., killings, ethnic cleansings, sexual violence, etc.) needed mental treatment, refugee women might not approach to mental assistance because of the cultures that do not acknowledge mental health problems. Moreover, it is also difficult for psychologists to offer effective mental help to refugee women who live in desperate situations such as lack of proper residence.

Women refugees may face specific issues related to pregnancy: it was particularly difficult for refugee women to approach appropriate medical services. Due to the lack of translation services, women refugees who could not speak French could lead to misunderstandings during communications (Allwood and Wadia, 2010). For example, women who asked for hospital appointments because of concern over the progress of their pregnancy were offered abortions due to their language level (ibid.).

Concerning employment, women refugees without legal work authorization may have to be involved in undeclared jobs and their labour rights are not guaranteed. Even for refugee women with legal work authorisation, they were involved in low-paid and unskilled jobs.

Migrant women are also more likely to be unemployed and in poverty. The employment rate for women aged from 15 to 64 years old and born in France was 64.1%, while it was only 46.8% for the women born in the non-EU-27 countries. (EIGE). The at-risk-of-poverty rate for women born in non-EU-28 countries was 26.7%, while it was only 10.7% for women born in France (EIGE). Moreover, among the migrant women, 61.7% of them declare that they exercised a professional activity in their country before coming to France. However, in 2019, the employment rate of migrant women was only 40.8%, compared to 47.8% for non-migrant women, whereas there is almost no difference between the employment rate of migrant men and non-migrant men (54.6% compared to 54.5%) (ERM France, 2021d).

The data corresponds with our result found in the literature review above. The comparatively high unemployment rate for migrant women is due to a number of factors ranging from not only migration specific reasons such as insufficient mastery of French language, absence of qualifications, and ignorance of the public employment service, but also gender-specific reasons such as family constraints in childcare and reduced mobility, violence due to precarious situations. The intersectionality of refugee identity and constructed social constraints on women leads to great difficulty for refugee women employment. (ERM France, 2021d).

V. CASE STUDIES

CASE STUDY NO. 1 – COLORIAGE, ROME (IT)

CASE STUDY NO. 2 – OFFICINA DI LATTA, NAPLES (IT)

CASE STUDY NO. 3 – MANUSA KNIT LAB, PISTOIA (IT)

CASE STUDY NO. 4 – ASSOCIAZIONE TERRA VERDE, BOLOGNA (IT)

CASE STUDY NO. 5 – MENDING FOR GOOD, (IT)

CASE STUDY NO. 6 – PARALLELO, CASTELLANZA (IT)

CASE STUDY NO. 7 – ANKAA PROJECT (GR)

CASE STUDY NO. 8 – MELISSA NETWORK, ATHENS (GR)

CASE STUDY NO. 9 – NAOMI (GR)

CASE STUDY NO. 10 – POMEGRANATE PROJECT, ATHENS (GR)

CASE STUDY NO. 11 – WELCOMMON HOSTEL, (GR)

CASE STUDY NO. 12 – 10 MILLION WOMEN (UK)

CASE STUDY NO. 13 – LOVE WELCOMES (UK)

CASE STUDY NO.1 –
COLORIAGE, ROME (IT)

1. Basic Information

1.1 **Initiative:** Free fashion school, Association, Social boutique, Upcycling social laboratory

1.2 **Country and locality:** Villaggio Globale, Città dell'Altra Economia, ex-mattatoio di Testaccio, Roma (IT)

1.3 **Email address:** coloriagelaboratorio@gmail.com

1.4 **Telephone number:** 3280246211

1.5 **Website:** https://www.coloriage.it/

1.6 **Time of Implementation:** The association has been founded in 2018 while the social cooperative in 2019.

1.7 **Implementing Organisation(s):** Association Terià – Social enterprise Coloriage

1.8 **Nature of the Implementing organisation:** Voluntary association – Social cooperative and enterprise.

2. Description

2.1 Objectives

- Promote a socially useful artisanal production
- Contribute to the social integration of craftsmen/women and their autonomy
- Ensure fair and stable compensation to those involved in the projects
- Promote fair trade
- Promote co-responsible, socially, and environmentally sustainable production processes
- Establish safe and respectful working conditions for the artisans working in the social laboratory
- Foster the socio-economic integration of migrants and disadvantaged individuals through professional artisanal training
- Foster multicultural dialogue and collaborative creative processes in order to develop knowledge creation and exchange among people with different background
- Enhance traditional artisanal techniques

2.2 Target groups

The Free Fashion School targets disadvantaged individuals, unemployed and inactive individuals, migrants, and refugees with no prior artisanship skills. The social laboratory and boutique targets migrant artisans through perfectioning courses in order to foster their socio-economic integration and employability in Europe.

2.3 Approaches and Initiatives

In April 2019, the Terià Association inaugurated the Coloriage laboratory, a social tailoring atelier open to unemployed artisans, migrants, and asylum seekers. In the Coloriage atelier artisans from different backgrounds, designers, and professionals from the fashion world work together in a collaborative process of knowledge sharing. The main objective is to promote craftsmanship as a means of social inclusion, through the organisation of training courses and internships aimed at unemployed young people, migrants and asylum seekers.

In 2021, two years after the opening, the experience of social tailoring led to the creation of the Coloriage Cooperative of Production, Work and Social Enterprise, which took charge of the production side of the laboratory. The Terià Association continues to manage the project of the Free Fashion School fostering socio-economic integration through training courses aimed at providing beneficiaries with both soft and hard skills which could improve their employability. On the other hand, the social cooperative fosters socio-economic integration by employing migrant artisans on a full-time or part-time basis.

The approach characterising both the school and the social cooperative is based on a commitment to foster an international and multicultural exchange of knowledge and know-how. Thus, it is not a one-side approach towards inclusion. This is reflected in the choice of materials and colours characterising the fashion collections produced by the atelier.

The founder of the association and manager of the social enterprise is a woman, and the social enterprise employs two women from Bangladesh as part-time tailors, one from Senegal in packaging and one from Syria with an internship contract.

2.4 Evidence of Impact and Future Objectives

The work of the association is highly effective in promoting the socio-economic integration of

migrants through professional training in fashion insofar as 90% of the school's participants are migrants. The Free Fashion School benefits from important partnerships with prestigious Italian fashion schools and academies. The curriculum encompasses courses in modelling, tailored packaging, fashion design and fashion history. Moreover, the school participants can also participate to free Italian courses.

The Coloriage Cooperative is an important reality of socio-professional integration for the students at the free fashion school. The Cooperative produces a collection of clothing and accessories, and one of furnishing accessories in which European design is combined with fabrics from West Africa. From June 2020 to November 2021, the cooperative managed a temporary store Coloriage in the shopping arcade of the Termini Station in Rome. Moreover, the Coloriage collections are also present in the bookshops of some major museums in Rome.

The future goal of the cooperative's manager is to open a physical store fully managed by the cooperative. Moreover, a further objective is to invest more in environmental sustainability and production.

2.5 Funding

- The Free Fashion School has been funded by winning a financing competition promoted by 'Banca Etica' (Ethical Bank) and by launching a crowdfunding project
- In 2020, funding from the Onlus Coalizione Italiana per le Libertà Civili (CILD) to expand the training offer
- The social cooperative and boutique are auto-funded

3. Analysis and Discussion

3.1 Key success factors:

- The migrants' socio-economic integration is fostered both through professional training and through employment opportunities
- The operating methodology is founded on a constant multicultural exchange of skills and knowledge, thus empowering the migrants without simply classifying them as projects' beneficiaries
- The established partnerships with prestigious Italian fashion schools ensure high level

training and foster the employability and networking of the school's participants
- Migrants are supported to express themselves and share their culture and story through artistic production
- The commercial activity has high potential for growth given its focus on sustainable and ethical production

3.2 Main Identified Challenges to Migrants' Socio-economic Integration

- Effective professional integration is challenged by the bureaucratic burden and the long-time associated with migrants' regularisation procedures. They cannot be employed on open ended contracts until full regularisation.
- Language is an important obstacle
- There is uneven distribution of household and childcare responsibilities among migrant men and women. They have allowed and supported women to work from home to overcome this challenge.
- Covid-19 has accentuated existing challenges

4. Replicability

The project has high potential for replicability in its approaches and initiatives.

Pictures © Isabella Brandes

CASE STUDY NO.2 – OFFICINA DI LATTA, NAPLES (IT)

1. Basic Information

1.1 **Initiative:** Voluntary non-profit association, artisanal laboratory of metalworking

1.2 **Country and locality:** Via dei Tribunali, Chiesa Santa Maria del Rifugio, Naples (IT)

1.3 **Email address:** avventuradilatta@gmail.com

1.4 **Telephone number:** +39 331 336 0671

1.5 **Website:** https://avventuradilatta.it

1.6 **Time of Implementation:** The laboratory was founded in 2013 from the association Samb & Diop

1.7 **Implementing Organisation(s):** Association Samb & Diop

1.8 **Nature of the Implementing organisation:** Voluntary association

2. Description

2.1 Objectives

- Promote the educational role of art as a means of intercultural dialogue, integration, and therapy
- Contribute to the social integration of migrants by teaching them an artistic profession to foster their self-esteem and to allow them to discover their artistic and professional potential
- Stimulate migrants' creativity providing them with the skills and knowledge of an artistic technique which allows them to express themselves and share their history through artisanal production
- Promote co-responsible production processes
- Establish safe and respectful working conditions for the artisans working in the social laboratory
- Foster the socio-economic integration of migrants and disadvantaged individuals through professional artisanal training
- Foster multicultural dialogue and collaborative creative processes in order to develop knowledge creation and exchange among people with different background

- Enhance traditional artisanal techniques

2.2 Target groups

All the activities of the association target migrants and asylum seekers

2.3 Approaches and Initiatives

The non-profit association Sam & Diop was founded in 2009 in response to the beginning migration crisis. The first activities which were implemented by the association were the provision of free Italian and English language courses and free preparation to lower secondary education exams for migrants and asylum seekers. In 2013 the associations' activities were enlarged through the provision of free legal assistance and free medical assistance services. Moreover, three artistic and artisanal laboratories of tailoring, carpentry and metalworking were created. While the first two represented temporary projects the third one became the permanent production laboratory *Officina Sociale Avventura di Latta* designed by the internationally renowned architect and designer Riccardo Dalisi. Migrants participating in the laboratory are professionally trained in metalworking techniques with the objective to foster their socio-economic integration within the local community and their future employability. The goods produced within the laboratory are bought through voluntary contributions. The migrants are remunerated for their work according to their number of hours of participation to the laboratory. Indeed, the public voluntary funding contributions are fully re-invested in the project or used to remunerate production.

During the pandemic, the professional formation activity was disrupted given the necessity to maintain social distance and health security measures. However, given the high demand for artisanal goods produced by the social laboratory, artisanal production was not interrupted. On the other hand, it was carried out by the most experienced migrants under the artistic direction of Marco Cecere. In this way the migrants started being recognised by the public as artisans rather than project beneficiaries. Thus, the laboratory developed an entrepreneurial nature which allowed for the commitment to transform it into a social cooperative and enterprise in the short-term future.

Moreover, the association organises production workshops open to everyone to foster migrants'

social integration within the local community by allowing them to help local citizens learn artisanal skills. This represents the holistic approach towards integration adopted by the association. The artistic director indeed stated that "as soon as one starts speaking of inclusion there is a discrimination insofar as they put themselves on a higher level in comparison to those who supposedly are to be included". On the other hand, by developing services not only for migrants but for the whole community, the association fosters social cohesion. Further examples of the application of this approach are the temporary projects of urban regeneration of the neighbourhood in which the association is located and participated architecture.

2.4 Evidence of Impact Future Objectives

The association is an important local reality with a history of helping migrants of 13 years through language courses and legal assistance.

The social laboratory is highly recognised, and it has established important partnerships with fashion and art institutes where the goods produced by migrants are temporarily exhibited. Thanks to the comprehensive approach towards integration adopted by the association, the various projects realised have successfully shifted social perceptions towards migrants of the local inhabitants. The migrants' collective image has shifted from being project beneficiaries to becoming tutors in projects aimed at improving the local community.

The main future objective is to transform the social laboratory into a permanent social cooperative and enterprise to fully ensure the socio-economic integration of migrants through full-time employment.

2.5 Funding

Fully auto funded through voluntary contributions

3. Analysis and Discussion

3.1 Key success factors

- The comprehensive approach to integration adopted by the association has successfully shifted social perceptions towards migrants within the local community
- The quality of the goods produced determines their high public demand and recognition

- Migrants are remunerated for their work and their future employability is increased through professional training
- Migrants are supported to express themselves and share their culture and story through artistic production

3.1 Main Challenges

- Metalworking is an activity traditionally highly male-dominated, thus it is difficult to attract and integrate women within the laboratory
- Difficulties associated with the network of illegality around public financing which at times prevent securing economic resources without having connections and thus represent a detriment to the meritocracy of public competitions
- The association is located in a disadvantaged neighbourhood, local inhabitants might perceive migrants as competitors in social assistance programmes. Thus, the comprehensive approach towards integration adopted by the association has been fundamental in fostering social cohesion
- The Covid-19 pandemic has highly disrupted the association's activity
- There are difficulties associated with transforming the social laboratory into a social enterprise given the lack of expertise in consulting witnessed by the manager among local professionals, the high machinery and renting costs and the bureaucratic burden

4. Replicability

The project has high potential for replicability in its approaches and initiatives.
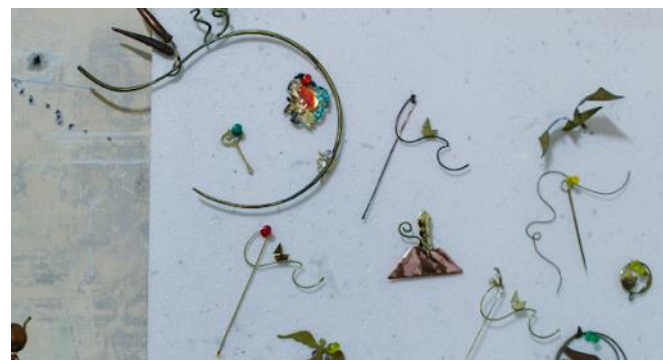
Pictures © Isabella Brandes

CASE STUDY NO.3 – MANUSA KNIT LAB, PISTOIA (IT)

1. Basic Information

1.1 **Initiative:** Social Cooperative, Social boutique, social laboratories

1.2 **Country and locality:** Viale P. G: Antonelli, 307, Pistoia, Italy

1.3 **Email address:** info@manusa.eu

1.4 **Telephone number:** +393713642322

1.5 **Website:** https://www.manusa.eu/

1.6 **Time of Implementation:** The social cooperative has been founded in 2012.

1.7 **Implementing Organisation(s):** Social Enterprise Manusa

1.8 **Nature of the Implementing organisation:** Social cooperative and enterprise of type B.

2. Description

2.1 Objectives

- Promote a socially useful artisanal production
- Contribute to the social integration of craftsmen/women and their autonomy
- Implement production based on circular economy techniques, by re-discovering locally traditional textile craft techniques and producing contemporary design products
- Promote co-responsible, socially, and environmentally sustainable production processes
- Establish safe and respectful working conditions for the artisans working in the social laboratory
- Foster the socio-economic integration of disadvantaged individuals
- Enhance traditional artisanal techniques such as hand-embroidering, crochet, knitting, small tailoring, use of manual knitting machines

2.2 Target groups

The social cooperative targets disadvantaged individuals, unemployed and inactive individuals, migrants and refugees with artisanship skills. The laboratories of job education target disadvantaged individuals with no prior artisanship experience.

2.3 Approaches and Initiatives

Manusa is a type B social cooperative established in 2012 from the desire to combine the recovery of textile craftsmanship with ethical and social values.

Since its inception, Manusa's entrepreneurial project has been based on the concept of 'circular economy' through the recovery of typical local textile craft techniques, such as needlework, embroidery, knitting, and darning, together with the recovery of waste materials from the textile sector, creating products with a contemporary design that tell the story of social redemption, creative research, and honest quality. Through the laboratory they foster socioeconomic integration through employment and through psychotherapy.

Moreover, they organise publicly funded laboratories of job education for disadvantaged individuals in cooperation with social services and local government authorities. Such laboratories are aimed at fostering the upskilling and professional formation of the participants who are largely asylum seekers.

2.4 Evidence of Impact and Future Objectives

Manusa currently has 17 employees, 9 of whom are permanent, the majority of whom are women. Some of them belong to disadvantaged categories under Article 4 of Law 381/91 governing social cooperatives. Professionals also contribute to the development of the cooperative in the areas of coordination, administration, product design and conception, marketing and graphics, and the realisation of orientation and work education workshops.

Moreover, Manusa manages the production of internationally renowned fashion designers and it has established long-term partnership with universities and fashion institutes. Finally, it

participates in important fashion initiatives and expositions within the local territory.

2.5 Funding

The artisanship laboratories are funded by local government authorities and regional funding.

The social cooperative is auto funded through commercial activity based on the production for third parties.

3. Analysis and Discussion

3.1 Key Success Factors

- Production is funded on a conception of circular and sustainable economy: textile materials discarded by local fashion industries are recycled and used in Manusa's production
- Re-discovery of traditional artisanal techniques which are getting lost and abandoned
- Production of quality products with socially and environmentally sustainable techniques
- Manual work and artisanship are used as a psychotherapy means fostering the socio-economic inclusion of disadvantaged individuals

3.2 Main Identified Challenges to migrants' socio-economic integration

- Language barriers
- Cultural barriers among individuals with different backgrounds
- Uneven distribution of family and household responsibilities among men and women
- Religious and cultural attitudes determining gender norms and preventing women from effective professional integration
- Different cultural and social attitudes towards the work environment and lifestyle such as different working hour habits

4. Replicability

The social cooperative's organisational structure and the laboratorial activities could be easily replicated by other agents; however, the technique used in production is highly specialised.

Pictures © Manusa

CASE STUDY NO.4 – ASSOCIAZIONE TERRA VERDE, BOLOGNA (IT)

1. Basic Information

1.1 Initiative: Artisanship training laboratory for migrant women

1.2 Country and locality: Via della Beverara 125, Bologna (IT)

1.3 Email address: spaziowaw@associazioneterraverde.it

1.4 Telephone number: +39 051 9916427

1.5 Website: https://www.associazioneterraverde.it/

1.6 Time of Implementation: The association has been founded in 1997.

1.7 Implementing Organisation(s): Association Terra Verde Onlus.

1.8 Nature of the Implementing organisation: Onlus association.

2. Description

2.1 Objectives

- Promote a socially useful artisanal production
- Contribute to the socio-economic integration of fragile and disadvantaged individuals through professional formation
- Promote co-responsible, socially, and environmentally sustainable production processes
- Establish safe and respectful working conditions for the artisans gaining work experience in the social laboratory
- Foster multicultural dialogue and social cohesion among the local community
- Create a safe space for migrant women to foster their inclusion through artisanal production
- Foster urban re-qualification.

2.2 Target groups

Different projects realised by the association target different disadvantaged groups. The laboratory of work orientation and professional formation targets disadvantaged NEETs youth of age 16-20. The 'school-construction site' project targets disadvantaged and emarginated youths of age 18-25 which are helped by local social services. Finally, the 'Women A(r)t Work' project targets fragile and disadvantaged women, mostly migrants and refugee-seekers.

2.3 Approaches and Initiatives

Associazione Terraverde ONLUS (*Organizzazione Non Lucrativa di Utilità Sociale*, in English: non-profit organisation of social utility) was founded in 1997 by a group of artisans and educators with the objective to offer artisanal training opportunities to fragile and emarginated individuals. Over more than 20 years, the association has implemented various projects aimed at fostering the socio-economic integration of fragile people in need for help. The association activities have been reimagined to effectively respond to the territorial needs during the years. Various projects have been implemented to empower disadvantaged youths Not in Education, Employment or Training, offering them better future opportunities through professional artisanal training. The effectiveness of such projects has led the association to become highly recognized within the local territory.

In 2021, the association has developed an artisanal laboratory for fragile and disadvantaged women. The objective underpinning the project is to provide women with an open and safe space where they can express themselves and develop their self-esteem while conducting professional training. The historical approach adopted by the association represents the foundation of the project. Indeed, the latter has been developed by bringing together the world of doing through artisanship with the world of social integration. The association's managers have developed an innovative production technique to respond to the urgent need for women's inclusion while safeguarding the uniqueness of the handmade products and their market competitiveness. Through the application of

the origami technique to ceramics working they have devised a production methodology which is extremely easy to teach notwithstanding language barriers and time constraints. The production is divided into phases and assembly lines where every woman is assigned a different task enhancing different professional skills. In this way the students develop important soft skills such as teamwork, cooperation, and time management. Moreover, they are compelled to try to learn Italian in order to communicate with the other students. Thus, every product is created by different hands through collective work. The primary objective of the project is to educate participants to the work environment, allowing them to gain experience in a safe space where they can make mistakes and learn. Moreover, it allows educator to better understand fragile women's personal and professional attitudes. This is extremely important insofar the educators provide social services with detailed personal reports at the end of each traineeship which can be used to determine future alternatives for women's long-term professional integration.

2.4 Evidence of Impact and future objectives

The project successfully enables migrant women's professional training through artisanship. The trainee changes every few months and they are allocated to the project through the local administration's social assistance services. The socio-economic integration of the beneficiaries is fostered through the development of soft skills which crucially increase their future employability. The products realised are of high quality and of high social value. The future objective of the association is to transform the project and social laboratory into a social cooperative and enterprise. In this way, interested women could be granted the opportunity to get full-time employment in the laboratory.

2.5 Funding

- Funding from 'Fondazione del Monte di Bologna e Ravenna'
- Crowdfunding initiative and voluntary contributions

3. Analysis and Discussion

3.1 Key success factors

- The innovative ceramic production methodology founded on the origami technique allows for the rapid integration of new women in the laboratory's workshop
- The production methodology based on clear sharing of tasks and cooperation persuades the women to learn Italian while developing important soft skills
- The high quality of the goods produced and their social value determines the project's great potential for growth

3.2 Main Challenges identified to migrants' socio-economic integration

- Family-caring and household responsibilities only burden on women, representing an important obstacle to the latter's socio-economic integration
- Many migrant women do not learn Italian after arrival and spend many years in isolation taking care of their children and family without effectively integrating within the local community
- Husbands' perceptions and opinions can affect women's ability to access training courses when the latter are considered less valuable than real jobs. This ultimately affect women's long-term prospects to find employment
- The social assistance system managing migration is highly welfarist and it lacks effective empowerment and integration of migrants. It should be based instead on targeted projects and initiatives to help beneficiaries reach full autonomy

4. Replicability

The project has high potential for replicability in its initiatives and approaches.

Pictures © Associazione Terra Verde

CASE STUDY NO.5 – MENDING FOR GOOD (IT)

1. Basic Information

1.1 Initiative: consultancy offering creative and ethical circular solutions, functioning as link between fashion brands and artisan and social enterprises, based in Italy and internationally

1.2 Country and locality: Italy

1.3 Website: https://www.mendingforgood.org/

1.4 Nature of the Implementing organisation: creative consultancy

2. Description

2.1 Objectives

- Working towards a future where we produce less and better, where we create professional relationships that care for the well-being of the planet and the people
- Mending the system, to build positive change
- Supporting Honest fashion
- Give dignity to the people behind the goods through the recognition of the value of their work
- Respect our planet, producing less and virtuously repurpose waste and excess stock of the fashion supply chain
- Be transparent regarding processes, work methodology and the supply chain
- Create a cooperative network sharing experiences and professional knowledge to evolve together and improve the fashion system
- Research certified raw materials, organic and recycled as the main choice of production
- Preserve artisanal traditions, celebrating know-how, manual techniques, authenticity and the made in.
- Use creativity as a tool to create positive change; see contemporary design as a path towards the bond between ethics and aesthetics

- Caring as a daily revolutionary act, taking care of our clothes to create longevity and reuse
- Cultivate kindness as a vision for a new world
- Always demand social justice

2.2 Target groups

On the one hand fashion brands and designers, on the other hand artisans and social enterprises.

2.3 Approaches and Initiatives

- Mending for Good offers ad-hoc upcycling, design-driven solutions to transform excess production / textile leftovers into new products. For that, the staff are collecting textile leftovers from Italian textile factories that would otherwise go to waste.
- After having been involved in a variety of development projects around the globe, the founder decided to look for sustainable and ethical solutions in her home country, Italy.
- Usually, the work starts by them addressing the brands' needs, by rethinking archive pieces, leftovers, and unsold items. Based on those items, Mending for Good develops a one-of-a-kind upcycling project for the brand with design inputs. Next, the consultancy manufactures creative samples made of various techniques and upcycling ideas and coordinates the production of the collection among their artisans on behalf of the brand. Finally, they develop a co-marketing strategy to create effective storytelling.
- The consultancy works with those fashion brands that are open for their ethical circular fashion objectives, leading them to often working with young designers that are eager to engage in this sort of production.
- Evidence of Impact and Future Objectives
- For one, the business model of Mending for Good is working. Second, the consultancy's track records indicate that the network is working well.

2.4 Funding

Mending for Good is financing its activities through the work they sell.

3. Analysis and Discussion

3.1 Key success factors

- Expertise in the fashion industry, giving insights into its potential for change and the know-how to provide high quality work
- Expertise and insights into the working of international organisations and NGOs through previous working experience enables staff to understand the mindsets of the cooperatives/social enterprises with which they work
- Well-established and well-functioning network, both with designers and with social enterprises/cooperatives

3.2 Main Challenges

- Serving as the link between the two parties, making sure that expectations are met on both sides, translating needs.
- Working on high-end fashion, upscaling previous skill sets to fulfil the expectation of fashion brands

4. Replicability

Arguably yes, since the business model is working. Will depend upon extensive insights into the fashion industry to make sure products are demanded. Further, the interviewee mentioned that the industry is, according to her, slowly changing and receptive to seek more sustainable and ethical fashion solutions – a fact that may provide for similar opportunities in the future.

Pictures © Mending for Good

CASE STUDY NO.6 – PARALLELO, CASTELLANZA (IT)

1. Basic Information

1.1 Initiative: Social Artisanal laboratory

1.2 Country and locality: via Montello 18, Castellanza (VA) Italy

1.3 Email address: info@parallelolab.com

1.4 Telephone number: +393407763795

1.5 Website: https://parallelolab.com/

1.6 Time of Implementation: The social laboratory has been created in 2017

1.7 Implementing Organisation(s): Parallelo Lab, Social cooperative Officina Casona

1.8 Nature of the Implementing organisation: Social cooperative and enterprise.

2. Description

2.1 Objectives

- Contribute to the social integration of craftsmen/women and their autonomy
- Promote co-responsible, socially and environmentally sustainable production processes
- Establish safe and respectful working conditions for the artisans working in the social laboratory
- Foster the socio-economic integration of migrants and disadvantaged individuals through professional artisanal training
- Foster multicultural dialogue and collaborative creative processes to develop knowledge creation and exchange among people with different background
- Welcome people with different cultural background to foster autonomy, integration, and self-realisation
- Create useful projects and products which are beautiful and sustainable through the recycling of discarded materials

- Share ideas and relationships to generate humanity.

2.2 Target groups

The free fashion school targets disadvantaged individuals, unemployed and inactive individuals, migrants, and refugees with no prior artisanship skills. The social laboratory and boutique targets migrant artisans through perfectioning courses to foster their socio-economic integration and employability in Europe.

2.3 Approaches and Initiatives

The project begun in 2016 with the creation of a voluntary association aimed at fostering the socio-economic integration of migrants and asylum-seekers through professional artisanal training and upskilling. The association was converted into a social cooperative of type A in 2017 focused on offering training, and it was transformed in 2019 into a social cooperative of type B focused on offering employment. The social laboratory 'Parallelo' was the first project realised by the social cooperative in 2017 located in a space sequestered from organised crime. 'Parallelo' is a social laboratory of young and creative artisans focused on the realisation of useful and sustainable products. The activities carried out encompass reparations and production on commission, communication services, training courses and events. The goal pursued is fostering the integration and autonomy of fragile and foreign people through the artisanal recycling of discarded materials. The artisanship techniques used encompass carpentry, ceramic, bike mechanic, bookbindery, communication, and tailoring. The approach adopted is highly inclusive as demonstrated by the project's description: "an open space for runaways from home coming from every parallel of the world". The discarded materials employed in production are recycled paper, auto-produced ceramic, recycled bicycles, discarded wood, textile discarded from enterprises located in the territory, trousers, and jeans donations. By producing goods only using discarded materials, the laboratory is able to foster their social and environmental impact, promoting anti-consumerist behaviour among the local community. One of the values underpinning the project is the importance to valorise individuality and differences by sharing personal stories through artistic production.

2.4 Evidence of Impact and future objectives

The social cooperative Officina Casona, through the project 'Parallelo Lab' has become a fastly growing social enterprise. The socio-economic integration of migrants and people with fragilities is fostered both through full-time employment and through professional training and formation. 12 people are currently employed by the cooperative, 30% of which are people with fragilities as specified by law 381/91. Offering long term employment to disadvantaged and foreign people is the primary objective of the social cooperative. Moreover, socio-economic integration is also fostered by offering short-term internship and traineeship programs whose primary objective is the education to employment and the development of soft-skills, crucial to develop future long-term employability in the Italian job market. Parallelo's model makes diversification one of its strengths. That is why the activities implemented and the products and services sold target different customers: private individuals, companies local and international companies, third sector organisations and public administrations. This approach has allowed the social-cooperative to establish long-term cooperation with important NGOs, public administration institutions and private companies.

The results obtained in the past years have confirmed the value of the entrepreneurial model adopted and its social impact; thus, the future objective is to favour a constant and organic growth of the activities in order to increase the economic and social impact of the project.

2.5 Funding

The main funding strategy is auto-funding through the selling of products. The social cooperative also organises crowdfunding initiatives and events aimed at receiving voluntary contributions from the general public

3. Analysis and Discussion

3.1 Key success factors

- Entrepreneurial mindset, quality production and social impact
- The operating approach based on diversification of activities and production allows the staff to pursue their artistic and artisanal interests

- The migrants' socio-economic integration is fostered both through professional training and through employment opportunities
- The operating methodology is founded on a constant multicultural exchange of skills and knowledge, thus empowering the migrants without simply classifying them as projects' beneficiaries
- Migrants are supported to express themselves and share their culture and story through artistic production
- The commercial activity has high potential for growth given its focus on sustainable and ethical production

3.2 Main Challenges identified

- Migrants' socio-economic integration in Italy is still a highly aleatory process. The integration pathways and the opportunities offered to migrants are highly dependent on the individual experiences of migrants upon arrival. Indeed, there are important differences between first reception centres in terms of location, resources, quality of management, commitment of voluntary staff and ultimately of offered integration opportunities
- There is a lack of effective legal and social assistance services aimed at smoothing migrants' transition from the system of social services' reception and integration towards full autonomy
- Migrant women's socio-economic integration is hindered by uneven distribution of household and family responsibilities. Moreover, migrant women tend to stay at home for many years after first arrival, not learning Italian and not finding employment.

4. Replicability

The project has high potential for replicability in its approaches and initiatives.

CASE STUDY NO.7 – ANKAA PROJECT (GR)

1. Basic Information

1.1 **Country and locality:** Athens, Greece

1.2 **Email address:** info@ankaaproject.org

1.3 **Telephone number**: +30 695 119 2126

1.4 **Website:** https://www.ankaaproject.org/

1.5 **Time of Implementation:** The organisation was in the making since the 2016 refugee crisis, but it was officially founded in July 2018 as a Greek non-profit organisation. However, it did already have a foreign creation in 2017 as a Luxembourgish non-profit organisation.

1.6 **Nature of the organisation:** ANKAA stands for "social inclusion, an acknowledgement of a shared history, equal opportunities and a celebration of cultures and skills".

2. Description

2.1 Objectives

- Equitable pathways towards education
- Integration into labour market
- Language classes and Vocational training for all
- Information Technology (IT) and Media workshops
- Greek and English classes seasonally as per demands
- IT classes from basics to intermediate skills for workplace
- Documentary filmmaking classes and photography art lessons
- Teach refugee men and women crafts work through sewing and tailoring
- Create sustainable and green products by upcycling readily available materials
- Promote ethically produced crafts work and safe working space
- Employment opportunities through network or other organisations as per availability.

2.2 Target groups

ANKAA is open for all, from asylum seekers to refugees and migrants and even unemployed Greeks irrespective of their gender or backgrounds. Nationality wise they tend to be from Afghanistan, Iran, Congo, Senegal, Somali and Palestine.

For gender distribution there are roughly more women enrolled than men for most classes according to the organisation. Age wise ANKAA takes anyone who is older than 16. Given it aims to be a primarily educational centre they cater towards people looking for skills training and development and not social work.

2.3 Approaches and Initiatives

When ANKAA was in the making in 2015, it was situated close to an industrial location where a refugee camp was stationed. ANKAA decided to facilitate the residents of the camps to move out of there and spend time at ANKAA learning new skills and have a proper humane lifestyle. They were successful in creating a network through word of mouth, previous Luxembourg network and channelled new refugees and migrants to their local ANKAA office in Athens. Social workers and local case workers also send their candidates to ANKAA for their classes and vocational training.

Their model runs like a school system from September to July; 6 weeks courses for each level (beginner to intermediate). They have an assessment after 6 weeks to analyse their improvement and promote or demote as per their performances. Most popular classes on demand are tailoring, English and cultural activities like singing and dancing.

For tailoring classes at ANKAA they start from pre-beginners to learn sewing, learning how to use the sewing machine to patchwork and pattern making. Gradually they level up as per their performance. Outside of tailoring and sewing classes there are also other workshops on carpentry and woodwork with a special attention to various wood carving hand techniques. In addition to that there were workshops on metal welding techniques for creating regular stuff like window frames and product design.

The social business aspects of ANKAA are on the lines of a circular economy and creating high end quality goods with an eye on sustainable

production. The products are mostly recycled, upcycled and reusable meant for the masses.

Partnership with mimycri (a Berlin based non-profit design label) goes well with the values and core ideas of ANKAA and this is their current ongoing and rather successful projects amongst many others. Through mimycri ANKAA has been responsible for creating functional and high-quality fashion products out of abandoned broken boat rubber tyres. This partnership aimed at generating more job opportunities for the migrant and refugee people who are struggling to enter the labour market while creating environmentally conscious ethically produced products for the general public. They are also successful in giving access to the artisans and migrant workers with language and vocational training to increase their chances of socio-economic inclusion.

Additionally, ANKAA has previously collaborated with Rokani, a Greek collective, to produce creative and artistic furniture by upcycling old and discarded furniture. Their aim is to give life to old-fashioned abandoned furniture and be as creative and imaginative as possible. They tend to create regular small objects out of the big furniture.

2.4 Evidence of Impact and future objectives

As a ground level organisation working at the grassroot level they have the advantage to get closer to the migrant and refugee community and understand what they want to learn and curate courses and training sessions as per their liking and needs.

One good example would be the emphasis on IT and Media classes that were started as many people are devoid of basic computer skills and wish to create CVs for their job applications.

Not only does ANKAA recruit people globally to cater to the demand they are also opened to recruit migrant and refugee people benefitting from ANKAA or other organisations as well as they have evidently done already.

2.5 Funding

The primary source of funding for ANKAA has been private funds and fundraisings. Moreover, ANKAA has their own e-shops wherein they sell the products produced at their organisation at a profitable margin keeping a transparency pricing for their goods. They also sell their products on other e-commerce portals as per their production and have collaborated with corporate companies to produce goods and products as per their demands.

3. Analysis and Discussion

3.1 Key success factors

- All-inclusive approach to include refugee and migrant community without documentation
- Catered towards the community demands for the workshops and skill development as per their demands and interest
- Targeted to rebuild their lives in a dignified manner through training programmes like sewing and cultural activities
- Created job opportunities and employment for socio-economic integration of migrant and refugee people benefiting from ANKAA
- Produced sustainable products that were upcycled and environmentally conscious.

3.2 Main Challenges

- One of the main challenges faced by ANKKA is proper source of funding for their programs and workshops. They wish to continue their educational facilities to a bigger group of people.
- Due to their tight budget, they are also limited with resources for tailoring workshops or hiring trainers for advanced classes.
- With a bigger budget ANKAA would be able to recruit more migrant and refugee people and give them sufficient salary for their economic upliftment.

4. Replicability

ANKAA shows high potential for replicability of their programs especially their partnerships are praiseworthy and have the possibility to grow bigger and attract more beneficiaries and funds.

Pictures © ANKAA Project

CASE STUDY NO.8 – MELISSA NETWORK, ATHENS (GR)

1. Basic Information

1.1 **Initiative:** Migrant women network in Greece, day centre

1.2 **Country and locality**: in a villa on the outskirts of Victoria Square in downtown Athens, Greece

1.3 **Email address:** info@melissanetwork.org

1.4 **Telephone number:** +30 210 82 18 486

1.5 **Website:** https://melissanetwork.org/

1.6 **Time of Implementation:** The association was founded in 2014

1.7 **Nature of the Implementing organisation:** Non-profit organisation

2. Description

2.1 Objectives

- Support migrant and refugee women's rights
- Promote migrant and refugee women's empowerment and make their voices heard
- Facilitate networking among groups of diverse ethnic origins, creating an effective structure to enable their networking capacity and their inclusive attitudes promoting tolerance, mutual understanding, and solidarity
- Create a bridge of communication with the host society
- Introduce new actors into the social sphere, drawing upon their grassroots experience, and encouraging participation and active citizenship
- Create a space where migrant and refugee women can express their own aspirations and concerns
- Support and encourage their initiatives
- Empower migrant and refugee women to find the means to support themselves
- Record and encourage their 'informal strategies', in a process of creating rights from below
- Address the issues confronted by crisis-ridden Greece in creative ways, informed by the women's own, diverse experiences
- Widen the advocacy pool and the participation in the public sphere by developing media and communication skills

2.2 Target groups

The main target group are migrant and refugee women. Most participants have experienced traumatic journeys, including experiences of gender-based violence (GBV) or domestic abuse. Melissa Network also targets activities to the children of the mothers.

Before the Covid-19 pandemic, Melissa Network received about 120 to 150 women with 30 to 50 children daily. About 50% of them have refugee status. More than 50 nationalities have been hosted at the organisation. The majority originated from Syria, followed by Afghanistan while there are also many Asian migrants, e.g., from Bangladesh, Pakistan, the Philippines, or Sri Lanka.

More recently, more anglophonic and/or francophonic migrants with African backgrounds arrived, such as Democratic Republic of the Congo, Ghana, Morocco, and Somalia. At the time of the visit, the majority of women came from Morocco.

2.3 Approaches and Initiatives

In the first year of operations, the organisation offered activities in the camps, but as entering the camps became more difficult due to a hostile administrative environment, a decision was taken to reverse the flow and offer activities in a day-care centre. The Melissa network gets its name from the Greek word for honeybee. The women who founded the organisation in 2014 meant it as a metaphor for the benefits they believe migrant women bring to their communities. The staff – many of them migrants themselves – work in collaboration with academic experts, artists, volunteers, and other organisations to support the new arrivals. Melissa Network has, since its creation, been entirely women-led. The idea is to bring together leaders of the established migrant community in Greece with new arrivals to collaborate on integration. Some of the refugees have also found employment within Melissa network, such as a Syrian refugee who is now working part-time as a cultural mediator, in addition to studying and being a mother of two.

The organisation sees its work as building solidarity among migrant women beyond already existing support networks of different ethnic communities through "empowering spaces".

The workshops centre around therapy, healing, skill-building, network building, and strategic support. Skills-building includes media and advocacy training, so that the women learn to gain ownership over their own story by speaking for themselves – in a way that they feel empowered by how they are portrayed.

The creative sessions include painting, photography, and poetry sessions as a way of self-impression. They are guided by volunteer or part-time artisans.

In terms of skills training, the staff encourages their participants who have a particular skill, e.g., knitting, crocheting, or sewing, to create a space where they can share their own talents or skills with other participants through peer-to-peer learning.

On an occasional basis, Melissa network also initiated skill-sharing from local, Greek artisans. For instance, several sessions were led by a Greek jewellery maker. The women that were taught how to make the jewellery were afterwards remunerated for their work.

2.4 Evidence of Impact and future objectives

The organisation is established near an Athens stronghold of Golden Dawn — a xenophobic, extreme right-wing political group. Even though the neighbourhood was not initially in favour of hosting refugees in its centre, the organisation has practised an open-door policy and is now well-respected in the community.

Their practice is constantly informed and shaped by this grassroots experience, allowing them to think and act creatively when facing major challenges.

Future objectives:

- A photo book featuring the diverse activities and migrant-made photographs, paintings, and poems.
- Strengthening the mental health support to help survivors overcome their trauma.

2.5 Funding

- No funding from Greek government
- European and international funding, mostly from private donors and foundations like Open Society Foundation, UNICEF, Chanel foundation, Rockefeller foundation
- Both core and project-based funding

3. Analysis and Discussion

3.1 Key success factors

- Led by migrant and refugee women. Putting them at the centre of the change process, turning them into agents of change.
- Broad integration approach, flexible to the needs of the participants.
- Location in a residential, centrally located neighbourhood of Athens, combined with an open-door policy, creating a favourable environment to an integration of the participants into the community.
- Participation of women leaders from well-established migrant communities who were involved in Melissa's early days and the fact that they embrace collaborations with newly arrived refugee women and girls who are in leadership roles in their communities. This enlarges Melissa's base of support, networks, and connections, giving them strength in numbers.
- Great diversity of the background of women in Melissa's network, strengthening the organisation by broadening its perspective and understanding of migration and asylum.

3.2 Main Challenges

Because of the Melissa Network's varied and numerous activities, it can be difficult to monitor and evaluate them. Sometimes they are so absorbed by doing the actual work that they may not showcase it appropriately.

4. Replicability

The project's promising model may be replicable, especially if it can leverage existing migrant communities' networks and manages to receive sufficient funding.

CASE STUDY NO.9 – NAOMI (GR)

1. Basic Information

1.1 Country and locality: Thessaloniki, Greece
1.2 Email address: naomi.thess@gmail.com
1.3 Telephone number: +30 2311 243415
1.4 Website: https://naomi-thessaloniki.net/
1.5 Time of Implementation: The association was founded in 2014 but it became legal in 2016
1.6 Nature of the organisation: Voluntary and Emergency Aid association – Education and creative programmes for women.

2. Description

2.1 Objectives

- Emergency Aid for the refugees at the camp
- Readily Available Social Work for the refugee and migrant population
- Skills and Language Training for socio-economic integration
- Greek and German classes weekly or seasonally as per demands
- Teach refugee women crafts work through sewing: Textile Workshop
- Create sustainable and green products by upcycling readily available materials
- Promote ethically produced crafts work and safe working space
- Help with employment within NAOMI and outside

2.2 Target groups

Primarily NAOMI targets the refugees and migrants from the local refugee camps and then others situated in and around Thessaloniki. Usually, NAOMI is open to all women from any background without their status; giving them the space to learn and grow for social integration. NAOMI also aids the refugee and migrant men when in demand.

2.3 Approaches and Initiatives

Since 2016 NAOMI has been actively helping refugees and asylum seekers with emergency aid, social workers, and integration workshops.

Their integration workshops deal with language and vocational training to help the refugee men and women. There is a special demand to learn German over Greek at NAOMI by the refugee community as they believe Germany would give them the sustenance that Greece would eventually fail to do. Therefore, NAOMI offers both Greek and German lessons at their main office at Thessaloniki.

One of their most successful programs are their textile workshops and sewing lessons. These workshops are catered towards the refugees arriving directly from the camps as an escape from their camp life into the urban landscape and also learning mid-way. NAOMI aims to give them linguistic independence and also help them integrate into the labour market with the skills they picked up on the way. Herein the textile workshop comes in handy for most people signed up for these lessons.

With the sewing lessons, most beneficiaries are capable of working at textile industries. They are also able to gain excellency and proficiency in their skill development if they are coming with prior experience already. However, NAOMI usually cater towards pre-beginners to intermediate circles for sewing lessons.

NAOMI also aims at upcycling garments and their products are eco-friendly and recyclable. They ethically produce their products and are very transparent about their sourcing of materials.

For example: *Remember Idomeni by NAOMI* is their ongoing project for the production of jackets to show respect and support for the refugees at Idomeni camps. These jackets have become a headturner since they were made out of camp blankets that UNHCR gave the residents of the camps and most people discarded them due to their lack of maintenance. NAOMI gathered all these forgotten blankets but instead of throwing

them away they thoroughly cleaned, washed, and made them reusable by upcycling them as jackets. These jackets were being made in a small workshop with only three workplaces. Out of the 2000 jackets made by the refugees and asylum seekers, 30 have been given to the refugees and the rest are currently available for purchase at their e-shop.

To sell the jackets NAOMI let most of the refugee women to model for the jackets they created to empower them as beautiful models worthy of having a picture on social media for their beauty and not their circumstances. It is in small ways that NAOMI have continued empowering refugee women for their socio-economic inclusion.

2.4 Evidence of Impact and future objectives

NAOMI is currently a very well-known organisation based off Thessaloniki and without much publicity it has still gained a lot of attention by the German churches, the locals, and the refugees. They have been able to attract these people through word of mouth and include them in their vocational training and language classes.

NAOMI is also successful in reaching out to camps and helping refugee men and women through emergency aid and social work.

For their future projects NAOMI aims to grow bigger in Thessaloniki itself by growing their office space. Their next target is to have a proper digital presence to sell their products through e-commerce websites at a profitable margin in order to help the beneficiaries as much as possible. Finally, they are also looking forward to growing their team to have modern design in their products to target the new generations.

2.5 Funding

NAOMI is financed by Diakonisches Werk in Bade-Wurtemberg (DE). In addition to that a good amount of donations come from the Protestant Churches in Rhineland and Hessen and the Diaconate of the Remonstrants in Holland and Brot für die Welt.

3. Analysis and Discussion

3.1 Key success factors

- Emergency Aid for refugees at the camp level
- Able to go to the camps and incorporate the refugees directly
- Create safe working space for the refugee women, access to social work and support
- German classes available on demand
- Creating products by the refugees for the refugees with their thoughts and respect at heart
- Create employment opportunities within NAOMI as well.
- Inclusive of all genders.

3.2 Main Challenges

NAOMI struggles with fundings and the lack of inclusive community in general. Given the current economic situation in Greece and the ongoing pushbacks NAOMI fears that it will scare away the refugee community further.

4. Replicability

NAOMI can be efficiently replicable with proper funding and network to reach the camps. It has the potential to spread across different cities in Greece too.

Pictures © NAOMI

CASE STUDY NO.10 – POMEGRANATE PROJECT, ATHENS (GR)

1. Basic Information

1.1 **Initiative:** protection and empowerment for refugee and asylum-seeking women in Athens, who are at risk, and survivors of gender-based violence (GBV)

1.2 **Country and locality:** Located centrally in Athens, Greece.

1.3 **Website:** https://afw.ngo/

1.4 **Time of Implementation:** Since July 2016

1.5 **Implementing Organisation(s):** Action for Women

2. Description

2.1 Objectives

- Working towards a brighter tomorrow for and with women displaced by violence, conflict, and persecution.
- Responding differently, to the different needs of women who are no longer transiting through Greece but remaining in Greece, who need support and care to find homes, jobs, access to services and make new connections and friendships with other women from both the Greek and refugee communities.

2.2 Target groups

Protection and empowerment for refugee and asylum-seeking women in Athens, who are at risk, and survivors of GBV.

2.3 Approaches and Initiatives

The Athena Centre for Women: the lack of a safe space for women arriving on the island of Chios led Action for Women to open the Athena Centre for Women in 2016. It was the first and only exclusively female space in Greece outside the refugee camps. Women-Only Bus: Following the closure of Souda camp in July 2017, the refugees

were transferred to Vial, located over seven kilometres outside central Chios. The camp has experienced tremendous overcrowding and the limited bus service provided was always overwhelmed with demand. They launched a twice-daily all-women bus services, which allowed women and girls to safely, comfortably, and reliably access the medical, legal, psychosocial services provided at our Athena Centre for Women and the city's amenities, six days a week, the bus became a critically important component of our work on Chios.

For many of the women who have passed through their doors in Chios, their journey in finding safety ends in Greece when they are finally allowed to leave the island to travel to Athens, but there was a crucial lack of services and support adapting them to urban life. It was clear that more needed to be done in Greece to support women at risk of gender-based violence, and who were survivors, with holistic, sustained care for their recovery, resilience, and re-integration.

The **Pomegranate Project** is born from the concept of seeding women's individual and collective power and potential. It provides refugee and asylum-seeking women in Athens, who are at risk, and survivors of gender-based violence (GBV) with access to a holistic protection and empowerment model for recovery, resilience, and re-integration.

Shelter: Access to shelter offers immediate safety and protection from physical harm. In the long term it also offers stability and the space needed for recovery.

Mental Health & Psychosocial Support: Trauma-informed yoga, art therapy and individual therapy sessions with a clinical psychologist and female interpreter support women to heal from trauma and begin their journey to recovery.

Livelihoods: The organisation invests in women's potential to rebuild their lives by equipping them with the skills and knowledge to search for and successfully apply for a range of jobs to ensure a stable, dignified income and support their integration. These services start with Greek

language classes, expand to IT classes and to sewing classes for interested migrants and refugees, currently taught by a refugee woman residing at the organisation.

These services happen under one roof, reinforcing the commitment to a holistic model in an all-female environment (team, management, and participants). A dedicated childcare team supports mothers to access all services by removing the barrier of domestic responsibilities, ensuring their full focus and meaningful participation, while feeling confident that their little ones are being cared for.

2.4 Evidence of Impact and future objectives

- About 50-55 women coming every week
- 3,956 hours of Greek and Information Technology (IT) literacy classes provided
- 887 women have enrolled in the pomegranate project
- 98% of shelter residents have found jobs and are earning stable income
- 4,160 hours of case management and accompaniments to public service.

Future objective: To expand the peer-to-peer sewing courses to more women.

2.5 Funding

Most funding is provided by one private donor. Partly funded through the shop.

3. Analysis and Discussion

3.1 Key success factors

- Holistic approach, combining all activities under one roof, meaning that already vulnerable women do not need to travel far to access services
- Addressing the complex needs of GBV-survivors

3.2 Main Challenges

- Providing a safe space, at the same time as being accessible and open to enhance visibility of the organisation and integration of refugees and migrants.
- Providing employment opportunities to the majority of women in tailored to their interests and prior skill level.

4. Replicability

Arguably yes, since the project has the objective to eventually fund itself through its shop, and since it addresses the needs of GBV-survivors in a comprehensive way.

Pictures © Pomegranate Project

CASE STUDY NO.11 – WELCOMMON HOSTEL, (GR)

1. Basic Information

1.1 Initiative: Social cooperative, community centre, refugee, and vulnerable group housing

1.2 Country and locality: centrally located in Athens, Greece

1.3 Email address: windofrenewal@gmail.com

1.4 Telephone number: +30 2103810646

1.5 Website: https://anemosananeosis.gr/en/what-we-do/

1.6 Time of Implementation: Since 2018

1.7 Implementing Organisation(s): Wind of renewal (Greek: "Anemos Ananeosis")

1.8 Nature of the Implementing organisation: Social cooperative

2. Description

2.1 Objectives

- To provide a safe space for vulnerable migrants and refugees
- To provide a space for social inclusion
- To offer opportunities for employment, by tapping the skills and aptitudes of the guests, through their participation in the running of the organisation and in collaboration with other organisations and agencies

2.2 Target groups

At-risk refugees. This includes women who experienced violence (human trafficking, gender-based violence), pregnant women, and their children.

2.3 Approaches and Initiatives

#WELCOMMON was an innovative community centre for hosting and promoting the social inclusion of refugees. It was implemented by the social enterprise Wind of Renewal (*Anemos Ananeosis*) in cooperation with the Athens Development and Destination Management Agency (EATA), in the framework of the relocation program of the United Nations High Commission for Refugees (UNHCR). WELCOMMON's goal was the provision of shelter to and the social inclusion of refugees, in close collaboration with the local community. It was a facility designed not just for the refugees, but meant to function with the refugees, and with benefits accruing to the local community.

In cooperation with UNHCR, the Welcommon hostel hosted at first mostly Syrian refugees who were picked by UNHCR based on vulnerability criteria.

Wind of renewal decided to locate itself in a low socio-economic neighbourhood of Athens, which ensured affordable rent and was perceived as an opportunity to relive the neighbourhood and give back to the community. The central location was at the same time providing a space for social inclusion for the migrants, easing their search for employment possibilities.

After the funding period ended, the cooperative decided to open a hostel, open to both normal travellers and migrants, providing a space for both parties to meet and to re-humanise the migrants and refugees. In the hostel, staff members both worked with volunteers who were provided free housing, as well as employing some refugees with working permits in the hostel, providing them with revenues and professional skills in hotel management.

The cooperative organises many activities seeking cultural exchange between different migrant communities, such as music or cooking events. On a regular basis, they provide language lessons in Greek, in which they try to incorporate other topics, such as health education, counteracting the fact that healthcare is often not sought by the refugees.

Artisan activities: The cooperative has several sewing machines that the participants can use. Unfortunately, those migrants without a working permit cannot legally sell the products to make revenues from it.

With 30 refugees, the cooperative organised a boat trip to a Greek island with the aim to get familiar with travelling by boat, and re-imagining and overcoming their often-traumatic experiences.

2.4 Evidence of Impact and future objectives

- Provided shelter for most-at-risk refugees from over 30 different countries
- Future objective: to provide sustainable income for those seeking to work in the creative, artisanal sector.

2.5 Funding

Welcommon Hostel has limited funding opportunities from the national or local government. It predominantly depends on the profit earned from the commercial side of the hostel (which is meant for the public) and utilises that said money on the non-profit side of the organisation towards the migrant and immigrant population residing there.

3. Analysis and Discussion

3.1 Key success factors

- Finding innovative solutions in an environment characterised by restricted funding opportunities
- Providing a safe space for migrants
- Providing a space of interaction between travellers and migrants
- Adaptability to the needs of the residing migrants
- Collaboration with other organisations, such as Doctors Without Borders

3.2 Main Challenges

- Adapting to the Covid-19 pandemic. In June 2020, the hostel had to close due to the lockdown, meaning that revenues were cut. No governmental aid could be retrieved due to their status as a social cooperative instead of a hostel, and no bank provided a loan.
- Integrating the children of the refugees into the formal school system, 90 of which had never attended school.
- Finding employment for the migrants. In the craft sector, the main issue is the professional marketing of the products. While many women have previous skills, and have produced products with the existing sewing machines, they experiences barriers to employment due to

the fact that they 1) lack insights into the bureaucracy of setting up a business in Greece, 2) do not have the business know-how to set up a business (e.g. create a website, sell to retailers or to markets etc.), 3) lack the financial capital to start a business (to e.g. buy the materials)

- Before the pandemic, the cooperative received funding from UNHCR, which was divided between the cooperative and the municipality of Athens. They received 20% of the total amount, and needed to contribute 200,000 euros per year
- During its phase as a hostel, revenues were sought through renting out rooms.
- Since the pandemic, the refugees staying in the hostel are individually sponsored by private donors.

4. Replicability

Reproducing this project is tricky. Due to its status as a cooperative, the organisation faced issues to sustainably finance its missions. Working as a hostel that hosts travellers and migrants will also depend on the openness of the travellers staying in the hostel, meaning that it will have to be tailored to a specific group of consumers.

Pictures © WELCOMMON HOSTEL

CASE STUDY NO.12 – 10 MILLION WOMEN (UK)

1. Basic Information

1.1 **Country and locality:** London, United Kingdom
1.2 **Email address:** contact@10mwomen.com
1.3 **Website:** https://www.10mwomen.com/
1.4 **Time of Implementation:** 2020
1.5 **Nature of the organisation:** A women-owned marketplace for corporate gifts with a social impact

2. Description

2.1 Objectives

- Improve the quality of life for all women through education and employment opportunities
- Help women-owned and led businesses and artisans grow and scale their businesses
- Connect women with the corporate gift market to create jobs and enhance living standards

2.2 Target groups

10 Million Women works with 9,200 women in 18 countries. They focus on providing sustainable employment opportunities for a range of vulnerable women, including migrant women, artisan women who are currently living in poverty, women trapped in the sex trade and/or human trafficking, people with mental health challenges and disabilities, and women who were denied access to an education.

2.3 Approaches and initiatives

To meet its goals of supporting vulnerable artisan women, 10 Million Women has developed a robust global network of women-owned businesses and social entrepreneurs; their partners range from new ventures to established certified B-corporations. Through its marketplace, these partnerships build out a supply chain and access point between the artisans and corporate

organisations looking for a social impact-oriented gift.

To expand new partnerships globally, 10 Million Women has developed an ambassador network that helps identify local artisan women in their partner countries.

In addition to its social-driven partnerships, 10 Million Women has committed to donating back 10% of its profit to women's employment and education programs.

2.4 Evidence of impact and future objectives

During the Covid-19 pandemic, 10 Million Women launched after identifying how many small women-owned businesses were struggling to sell their products and closing down. To address this issue while maintaining the women-led business' autonomy and independence, the founder Teresa Roncero leveraged their online marketplace to scale the women's microenterprises.

Although the organisation is still relatively new, the organisation has already worked with 9,000+ women across 18 countries. To achieve this goal, the founder works with ambassadors in the United States, New Zealand, and the United Kingdom to identify potential partner corporations and women-owned artisan businesses.

The ultimate objective for the organisation is to bring together a community of 10 million women.

2.5 Funding

The organisation is funded through profits and private funds.

3. Analysis and Discussion

3.1 Key success factors

- The founder has a background in the corporate world, which aids in understanding the needs of and building partnerships with corporations sourcing gifts
- Strong mission, especially to cooperate only with women-owned businesses

3.2 Main Challenges

10 Million Women has faced challenges starting up a global network and organisation in the midst of a global pandemic and supply chain crisis, given variable and unpredictable shipping costs, pricing, logistics, and other costs. In addition, they are challenged in continuing to expand the reach of their organisation by identifying, establishing, and maintaining long-term partnerships with new women-owned organisations that are a strong fit with their mission.

4. Replicability

The 10 Million Women model is designed to be widely replicable across a range of women-owned and led businesses, as evidenced through their ambassador program and international reach.

Pictures © 10 Million Women

CASE STUDY NO.13 – LOVE WELCOMES (UK)

1. Basic Information

1.1 **Country and locality:** London, United Kingdom

1.2 **Email address:** info@lovewelcomes.com

1.3 **Website:** https://www.lovewelcomes.org/

1.4 **Time of Implementation:** Launched in 2017

1.5 **Nature of the organisation:** Creative social enterprise supporting refugee women and committed to creating positive social change

2. Description

2.1 Objectives

- Employment: Refugee women participating in the program are offered employment that meets the cost of living
- Upskill: Women participating in the program gain career skills and experience, including but not limited to fabric work, business acumen, and English language skills
- Support: Programme's activities and opportunities support refugee women's wellbeing and socioeconomic integration

2.2 Target groups

The organisation targets refugee women in multiple locations, including both those who are living in the camps and those who have been resettled.

2.3 Approaches and Initiatives

The organisation's primary initiative is to expand refugee women's access to employment, resources, independence, and autonomy through upcycled materials. In Love Welcomes' workshops and programming, women upcycle materials into handmade goods that are in turn sold around the world.

Through these projects, the organisation aims to transform the lives of refugee women: building a community and connection, fostering financial independence, providing transferable career experience, empowering women's confidence and agency, and developing tangible skills.

The refugee women who are part of Love Welcomes' team are employed full-time. During this time, they dedicate two-thirds of their time to crafting and creation of products for Love Welcomes' collections and brand collaborations, and one-third of their time to education. The educational programming includes English language, finance, and computer literacy classes designed to upskill the women and provide them with transferable career skills. As part of their employment package, women earn a living wage with a comprehensive benefits package, including pension, holiday leave, and sick leave. There are also opportunities for upward mobility within the organisation, for example, refugee women have been promoted to recruiter, well-being officer, workshop manager and assistant roles.

2.4 Evidence of Impact and future objectives

Love Welcomes has established collaborations and partnerships with globally recognised artists and brands, including Banksy, Levis, The Edge, JOSEPH, and Margo Selby.

The organisation runs an impact survey every six months with its teams and the women they work with to identify areas of improvement and progress. Further, Love Welcomes prides themselves on how the refugee women they work with have built a home for themselves in their new communities, pointing not only to the tangible crafting skills that they have developed as evidence of impact, but also "wins" like making their first local friend in the new community as they resettle.

In the future, Love Welcomes is open to expanding its partnerships further, including building out a wider online platform or partnering with an existing retailer to secure a physical location to sell its products.

2.5 Funding

Primarily their source of funding comes from the revenue garnered from their e-commerce website.

However, CSR projects also lend in major financial aid to run the organisation.

3. Analysis and Discussion

3.1 Key success factors

Love Welcomes has been successful at building strong collaborations with larger brands, which helps boost sales a notable level and financially supports the organisation

3.2 Main Challenges

While operating in Greece, Love Welcomes faced challenges in successfully coordinating and working directly within the refugee camps. Given these challenges, they made the choice to move the headquarters of their operations to London. Since making this move, they continue to face challenges with finances and the cost of operating a business in London, due to the high cost of living. Although the organisation pays a living wage to its employees, the refugee women, there are still challenges in identifying and meeting the need for affordable housing, transportation, and other essential goods.

4. Replicability

The organisation's complex structure and strong financial support for the women who are employed by the organisation may be difficult to replicate initially. However, the overall model is similar to others identified as part of this report.
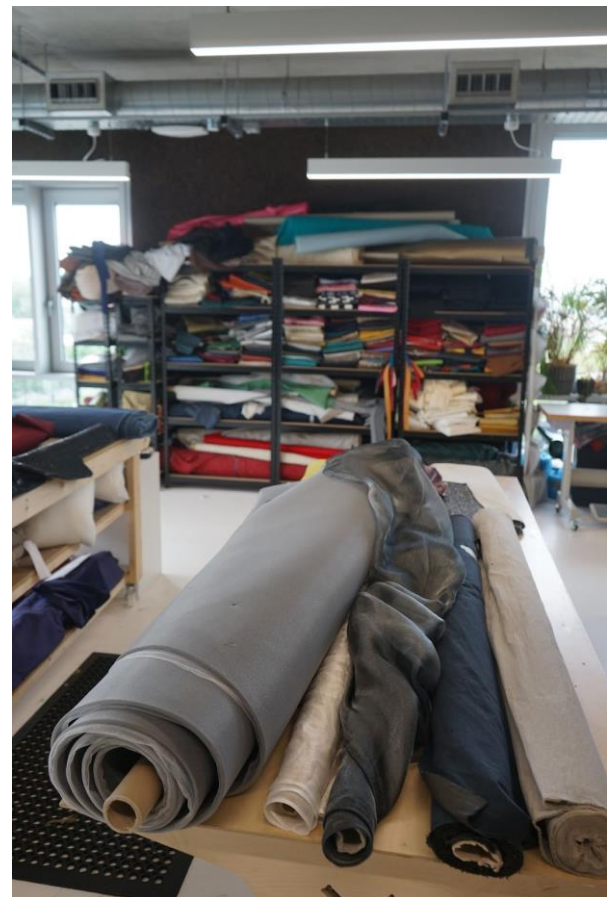
Pictures © Love Welcomes

VI. COMPARATIVE ANALYSIS

1. BARRIERS TO SOCIOECONOMIC INCLUSION

Migrant and refugee women face a variety of barriers to socio-economic inclusion in the studied host countries.

1. Migratory pathways and governmental barriers discourage integration:

The regulatory procedures and provided services of host countries for migration are not necessarily perceived as receptive to migrants, making them feel less welcomed to become part of the society. **Delayed asylum applications and push back** from the government alarm migrants, creating an environment of insecurity and discouraging migrants to actively participate in their host countries. For example, visits and interviews conducted in Greece found that there was a stronger push in Greece to learn languages that were not Greek (such as German and English), thereby implicitly encouraging migrants and refugees to leave Greece and instead continue migrating to other European countries. The underlying perception was that the migrants and refugees would not be positively received in Greece and that they should try to move to a different country.

Most importantly, migrants' largest barrier to formal employment are prolonged waiting periods to receive the **legal right to work**, often extending over several years. In that regard, both the United Kingdom and Greece have a very slow application process and acceptance rates per year. Without the legal right to work, migrants cannot achieve financial stability nor economic inclusion. The uncertainty that migrant and refugee women have to endure negatively impacts their personal motivation and hinders effective planning for their professional futures. It also serves as a pull factor to the informal sector, which is characterised by lower security, higher vulnerability, and risk of exploitation of workers and underpayment of work. For specific scenarios, there exist some streamlined pathways to legal migration. For example, in Greece there were people who were transiting through in order to reach Canada from Afghanistan; in France there's schemes for welcoming migrants from France's previous colonies, e.g., Algeria.

2. There are barriers to accessing services and opportunities:

Discrimination and exploitation

Migrants often experienced discrimination in finding employment, housing, and accessing services. Many of them actively omitted the fact that they were migrants or refugees in conversations with locals to avoid being "seen differently". For some women who did not have access to financial resources, sex work - "survival sex" - was a viable source of employment - these women were particularly vulnerable to gender-based violence and exploitation, with high financial stress.

Locality of housing

Where migrants live does not always align with access to the labour market, and relocation often proves difficult. For instance, in the UK, migrants experienced difficulties finding affordable housing in proximity to prospective job locations. In northern Greece, the textile industry has a high demand for labour and the refugee and migrant women developing those skills at associations in Athens or Thessaloniki could be a strong fit for the jobs. However, those jobs are predominantly located in rural areas - women do not necessarily want to work there since there are more risks associated with it. Distances of the industry from urban life hinders integration, and living in a rural area means that less migrant-specific resources are available than in urban settings. There may also be stronger language barriers where populations are less diverse. Further, the distance to their own migrant communities may create a sense of isolation. **Refugee camps** are usually secluded in rural areas away from the rest of society. Apart from creating a social and mental divide between

migrants and the rest of society, this geographical barrier also hinders the migrants' economic inclusion (access to services, the job market, etc.).

Recognition of skill sets / alternative credentials

Lack of recognition of foreign certificates and job experience means that migrants struggle to work in their field. While most migrants may not be white-collar workers, those migrants arriving with previous high-skill qualifications experience difficulties in finding employment of equal worth and pay, particularly in the short-run, often fulfilling jobs for which they are overqualified.

Language skills

Language skills play one of the largest roles in the socioeconomic inclusion of migrants and refugees. Given some migrants' previous language skills (e.g., migrating from French-speaking countries or English-speaking ones) they had specific preferences for which European countries to migrate to. Where this is not possible, the language barrier may accelerate other barriers, such as overqualification. Migrants also often lack a full understanding of the job market and the bureaucratic burden of completing paperwork, being regularised, etc., both because of the language barrier and other issues.

Lack of technological skills

Migrant and refugee women lack in most cases the skills to sell products online on e-commerce platforms, or to keep up a website regularly, social media, etc. The online platforms they do have are often abandoned. The organisations and associations, likewise, often have limited technological capacities.

Gender-based discrimination (double standard)

Migrant women face a double disadvantage in integration due to engrained social norms and expectations, such as fulfilling unpaid care roles in the family. The expectation that they provide childcare limits their ability to leave the house, constituting one of the largest barriers to their socioeconomic mobility. In terms of available services, many cater to the specific needs of vulnerable groups, e.g., pregnant women, single mothers, survivors of gender-based or domestic violence etc. **Migrant men**, in comparison, have less services particularly catered to them as they are often perceived as less vulnerable, which may stand in contrast to the fact that they often arrive on their own with no or few family ties. Some women? felt discouraged about the perceived lack of support.

2. POTENTIAL FOR SOCIOECONOMIC INCLUSION IN THE CRAFT SECTOR SPECIFICALLY:

The craft sector is not the employment sector that is easiest to access - even in organisations that targeted artisan skills, women were disproportionately employed in cleaning, domestic labour, and other gendered labour roles that were accessible to them despite language barriers but often associated with higher rates of exploitation. In Italy, many of the migrants who arrived had realistic and straightforward expectations, recognising the realities of the Italian labour market for low-skilled labour. This demand also means that there is a need to tailor towards the majority, which is low-skilled labour, and a need for support to get full employment abilities relatively quickly.

1. Specific barriers to the arts and crafts

Traditionality of artisanal production

While arts and crafts sectors may flourish in the researched countries, the sectors are more difficult to access for migrants since they are often dominated by small, family-run businesses where employment is based on family ties or personal relationships.

Discrimination

At times, employers actively discriminated against giving jobs to migrant and refugee workers, expressing that certain artisanal goods, too closely linked to the countries' heritage, should be produced and used as a source of income exclusively by nationals.

2. Potential for inclusion:

Artisanal skills and background

In artisan work, because it is informal and skills-based, rather than certification- or licence-based (e.g., lawyer, doctor, banker), some of the women we met had pre-existing skills that they brought from their home communities, which they could leverage.

Transferability

Working in crafts can be even more of a transferable skill than learning a language if migrants and refugees are not planning on staying in that country (particularly Greece) long-term, as that skill could be useful regardless of where they end up.

3. SOCIAL COOPERATIVES, ASSOCIATIONS, AND NONPROFIT ORGANISATIONS AS PATHWAYS TO INCLUSION

Generally speaking, social cooperatives, associations, and non-profit organisations are viable pathways to foster the socioeconomic inclusion of migrant and refugee women. In most cases, the organisations included in this report were set up specifically for that purpose and have comprehensive understandings of this population's situation and can respond well to its specific needs. For instance, many of them do not ask for the migrants and refugees to state their status, in order not to additionally burden or label them. In many ways, these organisations have what migrant and refugee women often lack (especially first arrivals): organisational capacity, funding, language skills, an understanding of the local bureaucracy, as well as networks with established services (education, health care, housing). In most cases, an important first role that these organisations play is to provide a safe and welcoming space to a vulnerable population, one which many interviewed migrants consider as their first new home after leaving their countries of origin. Within the family and community, there is a push for migrant and refugee women to find a community within their migrant groups but also broadly in the city. Many women find their employment and develop skill sets by working with the associations - this allows them to integrate socioeconomically. Yet, for this model of integration to work, several aspects need to be taken into account.

1. Location

Many organisations tried setting up in central locations or providing transfer buses from refugee camps to foster accessibility. For safety concerns for the women, organisations can be secretive - it can be a risk to advertise the fact that vulnerable women are living in a specific location (particularly for women who have been victims of domestic violence who do not want to be recognised by their abusers) and because of discrimination against migrants broadly (some communities do not want migrants in their community). Other organisations try to take an open-door policy to engage the migrants in the community (e.g., purposefully locating themselves in low-income and vulnerable neighbourhoods where the migrants may already be living - or the reverse, living in more wealthy neighbourhoods to integrate them with the local community and normalise the migrant community experience). In Italy, Greece and France, non-profits did not exclusively serve migrants and refugees but also opened their events and activities to all and to the community in order to show how migrants are adding to the community and increasing socioeconomic inclusion – for instance in France and Greece they held events specifically for locals.

2. Organisational capacity

One large factor is that of organisational capacity. Many organisations emphasised a **holistic approach**, combining several services, such as a housing, day-care centre, health services, case management, childcare, and employment opportunities under one roof. The great advantage is that many bureaucratic and at times confusing procedures are taken care of, which enhances the accessibility of the services. One should note the provision of some of these services is necessarily temporary. For instance, providing childcare support is a governmental responsibility and one of the most effective ways for the youngest generation of migrants to integrate into the host countries. While a holistic approach is often targeted, achieving such an integration model depends on know-how and financial resources.

3. Financeability of integration model

A lack of funding is a key issue that is a thread throughout all the countries and topics. Because of lack of funding and capacity, organisations are only able to support a relatively small number of refugees and migrants. Therefore, they often limit their services to a specific subset of the population (e.g., age group, gender) according to perceived demand. These organisations are looking for support from the government to better distribute resources and job opportunities for the refugees. This also holds true for creating incentives for employment of vulnerable women. There is currently a lack of job opportunities for migrant and refugee women; these artisan organisations are trying to fill that gap through monetising artisan goods. They operate as social enterprises and might not be able to meet their financial needs without outside support from the government or other entities. In France, SINGA participates in an inclusive recruitment program with an enterprise. Many UK and Greek organisations are centred around the idea of corporate social responsibility and creation of corporate goods and products with sustainability and upcycling in mind. These organisations want larger, well-established companies and businesses to have a provision built into the public system wherein they will benefit from tax or other incentives to enable more and more refugee and migrant people for labour market integration. The profitability of such sales differs across organisations. Sometimes profitability also depends on governmental regulations. For example, in Italy associations are banned from selling goods (however, they can receive donations / voluntary contributions) which limits their ability for migrants to be supported financially, especially because the organisations have limited financial resources.

Mixed private-public funding and lack of continuity:

It can be difficult for social cooperatives and enterprises to receive government funding because they may not fall under the same category as non-profit organisations. In Italy, funding is very project-based, and they receive a set grant for a given project. Therefore, there is not a steady stream of reliable funding, which makes it challenging to support the migrants long-term –- they lose funding and then it ends. In Greece, organisations rely on a mix of project based and institutional funding, which is received more from EU and UN resources rather than the Greek government. In contrast to limited national funding, the local, municipal, or regional, level is at times more connected to the needs of the migrant and refugee people living there, and in touch with existing organisations. With **tax benefits** or other revenues if the businesses are capable of creating small jobs like desk jobs, labour demands, caterers, etc. there would not be a surplus of labour leaving Greece for employment opportunities outside.

4. Skills and organisational focus

If these organisations are perceived as pathways for inclusion, much depends on what these organisations can offer to the migrant and refugee women in terms of equipment, skills, and services. In Italy, there was a divide between organisations that were using crafts as a pathway to other skills (e.g., managing timelines, deadlines, cooperation, teamwork, etc.) and the social cooperatives that were using craftwork as professional training for future employment in the craft industry. In Greece, language skills usually were the first skill offered to migrants, followed by secondary vocational skills (repairing bikes, electricity, bees, soapmaking –- a wide range of skills). Lessons were around skills-development –- ranging from creating a Curriculum Vitae (CV),

interview skills, and hard skills like programming or computer skills. The skills focused primarily on beginner level to intermediate, but there were no advanced skills –- even if there were migrants interested in learning more advanced skills, there was not a budget for implementing that type of programme and training or teachers available. *Online and technological marketing*: there is a lack of online marketplaces where individuals can sell their products. Currently, there is a demand for it which proves that there is a provision to create products but not enough distribution avenues. Initiatives such as 10 Million Women, or Made51 become very valuable in that regard.

Further, the type of classes and programming varied by demand. While some were offered each semester and had long waiting lists, others were developed ad-hoc or supply/demand driven. Some organisations hired teachers full-time, others employed them as freelancers or even volunteers. In other cases, local artisans (e.g., jewellery makers) developed short or long-term cooperation with the associations.

4. ARTISANAL SKILLS VERSUS OTHER PROFESSIONAL DEVELOPMENT SKILLS: A NICHE FOR ORGANISATIONS

It is a specific niche to be both very strong in a specific artisan skill and to be strong at creating the professional environment, and also targeting specific migrant and refugee women with a variety of language skills –- therefore the quality and "beauty" of the artisan goods might not always line up with people's expectations, and everyone isn't fully satisfied with what is being created (not fully individualised). People are only willing to buy certain products that are very beautiful and appealing, and it can be hard to do that with upcycling and other skills (e.g., how do you create something people want, at scale, and with the resources that the organisation has)

1. Advantages

One advantage of artisan products is that they can be more sustainable and many of them have an upcycling component of them (e.g., reusing existing goods from the refugee camps in Greece or donations from local businesses such as in France and Italy). Further, artisan goods are often more high-quality products. Many of the products target the high-end consumers because they are quite pricey. In that sense, they usually create just a small amount of products for a higher price point that is more personal (e.g., here is the story behind the good that they are creating). For clothing, migrant and refugee women themselves often model the products for them, which empowers them as being beautiful and strong candidates for modelling and marketing their products. The products themselves can often be more straightforward (e.g., creating a general template of items) and often incorporate symbolism to represent the migrant women's experience (this was seen in all studied countries). For example, incorporating the story and location from which the migrant women come from.

2. Disadvantages

It can be very time intensive and time consuming to be creating these products which then makes it difficult to price the goods at a fair price that compensates both the organisation and the women for the work put in. It is also very expensive to ship the goods, especially internationally, which makes it challenging to target more well-off consumers and those who may be more interested in that type of product but who live outside of the community in which the organisation is living. For example, for organisations who are working with luxury brands (in UK, Italy, France) it is challenging because they want to target more luxury brands to get the financial amounts that they need in order to produce sustainably, but they often do not live up to the standards of high quality that the luxury brands and their customers are looking at.

5. ROLES AND RESPONSIBILITIES OF MIGRANT AND REFUGEE WOMEN WITHIN THE ORGANISATIONS

1. Ownership

Migrant and refugee women are often very separated from the goods that they create – more of a factory setting where the sales of the goods are not necessarily shared with the women themselves, they are unaware about what happens afterwards to the objects they create. Instead, working in the artistic crafts becomes more of a skills-development exercise. It is rare that migrants and refugees are involved in an entrepreneurial way, rather they are recipients of a service. The organisations are stuck in a process of providing a good for consumption (e.g., skills training to migrants) rather than empowering them with decision-making power and autonomy.

However, there are some opportunities for migrants to take leadership roles within the organisation in the long-term (e.g., the organisation that had a migrant representative –- Love Welcomes– and also a discussion mediator role –- Melissa Network, and Naomi). There is a significant divide depending on how long the migrant women have been living in the country. For those who have been in the country longer, and are more established in the community, they are able to take on more autonomy and leadership roles. Language skills play a large part of this.

2. Skills sharing

Some organisations leveraged on the pre-existing artisanal skill sets of migrants. Naomi had women trained in workplace skills so that they could then share it with a broader migrant community (peer-to-peer learning). Melissa Network, Ankaa, and Action for women leveraged on a peer-to-peer learning system which utilised the migrants as leaders for classes. This was strong because it empowered the leaders; however, there are challenges with identifying women who have both the skills of something to teach but are also strong teachers and have the language skills needed, etc. With such benefits there would be more formal opportunities for the refugee women to work safely with proper working conditions.

The compilation of case studies shows where the organisational capacity of some is stronger than of others and gives ideas how they could complement each other. For instance, Love Welcomes could be an example for ANKAA and Naomi in Greece wherein the latter two organisations can incorporate more corporate partnerships for funding opportunities and product distribution. 10 Million Women could collaborate with the above three for better outreach and sales opportunities. **In both Italy and Greece**, social services and associations are trying to support migrants and refugees by identifying housing, job opportunities, etc.; however, the migrants themselves have little autonomy in being able to choose for themselves based on their unique interests and experiences. Yet, when they are fully regularised in their residency, they suddenly lose a significant amount of support when they no longer have refugee status. Then they have full autonomy (which is seen as an opportunity) but no access to support services, which is very challenging, as they cannot access jobs easily.

VII. POLICY RECOMMENDATIONS

The policy recommendations outlined below are informed by extensive conversations and interviews with migrants, refugees, and asylum seekers, and the staff at organisations, non-profits, governmental organisations, and associations which support them across Europe. These recommendations aim to uplift their perspectives and highlight the areas in which policy change could tangibly improve their circumstances.

1. POLICY-MAKING AND PROJECT DESIGN SHOULD TAKE INTO ACCOUNT THE INTERDIMENSIONAL BACKGROUND OF MIGRANTS AND REFUGEES SERVED BY THEIR WORK, INCLUDING BUT NOT LIMITED TO GENDER, RELIGION, COUNTRY OF ORIGIN, AND LANGUAGE SPOKEN, AND WORK TO ADDRESS AND ELIMINATE DISCRIMINATION.

- Government projects and organisations should invest in culturally sensitive projects, policies and programmes that recognise and take into consideration accommodations for cultural differences.

- Cultural mediator roles allow migrants and refugees to support one another in a peer-to-peer manner, and are a valuable resource that should be expanded, including in remuneration and scope. For example, organisations and governments can create these types of jobs that reward the soft skills these established migrants and refugees have developed across the broader public sector (e.g., in the education sector for children, in hospitals and maternity wards) in order to meet the need of more newly arrived migrants.

2. THE ORGANISATIONS CURRENTLY WORKING ACROSS EUROPE TO SUPPORT MIGRANTS AND REFUGEES ARE CONDUCTING ESSENTIAL WORK THAT IS AN ASSET TO THEIR COMMUNITIES BY FACILITATING SOCIOECONOMIC MOBILITY AND INTEGRATION. HOWEVER, THEY REQUIRE ADDITIONAL INVESTMENT AND RESOURCES IN ORDER TO MEET THE FULL SCOPE OF NEED.

- Although organisational structure varies widely — from social cooperatives, associations, non-profit organisations — three key components emerged: a focus on language acquisition to reduce language barriers, legal assistance programmes that assist in the regularisation of the migrants' legal status and right to work, and job or skills training. Government policies should allow for organisations to have an open-door policy that does not discriminate on the basis of legal status, so all can safely join the association, which in turn improves community well-being overall.

- Across all four countries studied, organisations were limited by their financial capacity. This creates significant inconsistency in quality of programming and inequalities in outcomes.

- Language is the cornerstone of integration; organisations that focus on developing shared language skills are best equipped to impact further secondary vocational training. Further, the language workshops help foster a community and integrate the migrants into the association. The language skills should focus on realistic daily need-based conversational tools that will help them navigate the community (e.g., practical skills such as how to speak in a medical setting as migrants may otherwise avoid needed healthcare services).

- Online and technological capacity hampers organisational efficacy. Currently organisations do not have a strong online presence, making it challenging for migrants to identify services that they need and how to access them. Further, this limits organisations' ability to fundraise, sell artisanal goods to a wider audience, and otherwise increase their financial capacity.

3. POLICIES AND PROGRAMMING SHOULD TAKE INTO CONSIDERATION A "GENDER LENS" THAT INCORPORATES PROVISIONS FOR MIGRANT AND REFUGEE WOMEN'S UNIQUE NEEDS.

- When services for migrants are provided for both men and women, the spaces often become dominated by the men due to social norms and practices. Therefore, investing in and expanding access to women-only spaces can allow women to be empowered and fully engage in the services.

- Associations, non-profits, and other groups should lead by example by encouraging women's career growth from within the organisation itself; organisations interviewed that were fully women-led had a highly engaged group of beneficiaries and were strongly equipped to support female beneficiaries' needs.

- A significant barrier to women's socioeconomic integration was the burden of unpaid care work, in particular that of childcare. Without access to affordable childcare, women are unable to access paid labour outside the home and face barriers to socioeconomic integration (e.g., language acquisition). Governments and associations should invest in and expand access to childcare programmes. Childcare that is offered in age-appropriate group sizes can also facilitate community integration and language acquisition for the children themselves.

4. GOVERNMENTS AND CONSUMERS AS A WHOLE CAN DO MORE TO RECOGNISE AND REWARD THE ACQUISITION OF ARTISAN SKILLS AND PROVIDE FAIR REMUNERATION FOR HANDMADE AND ARTISAN GOODS.

- Given the inherent time-intensive nature of creating handmade artisan products, many organisations interviewed indicated a preference for partnering with luxury and

other "high-end" partners in order to ensure that the makers could be adequately compensated for their time and skills.

- Additionally, watchdog organisations and government agencies can do more to address unsafe working conditions, exploitation, and predatory practices towards migrants and refugees in the often-informal craft sector.

- Organisations should invest in listing products made by migrants in their programs in online marketplaces, such as UNHCR's Made51, to sell artisan products more efficiently to a wider market.

5. GOVERNMENTAL AGENCIES ON EVERY LEVEL, FROM MULTILATERAL ORGANISATIONS TO MUNICIPAL OFFICES, CAN DO MORE TO MEET THE COMPLEX NEEDS OF MIGRANTS AND REFUGEES.

- Additional public and private funding should be directed towards social services, job training, and other work focused on the needs of migrants and refugees. In particular, governments should allocate additional funding to streamline migration processes, such as reducing paperwork processing time and accurate, timely status updates on their migration status.

- To facilitate socioeconomic integration into the community, additional funds should be allocated towards subsidised housing and living expenses. Further, to ease access to existing services and ensure that migrants can receive services that they are entitled to (e.g., refugee resettlement programmes, healthcare services, etc.), government agencies should provide translation services and other tools for migrants and refugees who are not fluent in the local language.

- The government has a responsibility to provide a route for migrants and refugees to become socioeconomically integrated in the communities; currently anti-immigrant sentiment has led governments to not support these people in this way. Currently, organisations and non-profits such as those interviewed for this project are picking up that slack, by providing other services to these migrants and fulfilling their needs where possible; however, they do not have sufficient resources to fully meet demand.

- Many migrants and refugees have had their education disrupted, or otherwise have a limited educational background, and would benefit from strengthened adult education programmes. Additionally, many existing educational programs focus on beginning and early education, leaving an unfilled gap at the intermediate and advanced levels.

VIII. CONCLUDING REMARKS

This report has explored the opportunities for migrant women's socio-economic integration through craftswomanship in Europe. The report has focused on the analysis of projects and initiatives implemented in four countries: Italy, Greece, France, and the United Kingdom. Such countries were selected after carrying out an extensive literature review of the European migration and craftsmanship landscape. For each of these countries in-depth research was carried out. Firstly, the report highlighted the results of the extensive desk-research carried out in order to critically review the existing literature on the considered countries' recent migration history, legal migration framework, socio-political attitudes towards migration, state of artisanship and gender norms. Then, the report focused on analysing the results from the field research carried out in each of the countries considered. During the field trips, the researchers visited organisations working in the artisanship sector with migrants to foster the latter's socio-economic integration. What has been learnt through such interviews has informed the organisations' case studies included in this report. Moreover, a comparative analysis of the case studies' insight has been conducted in order to assess how migrant women's experiences differ based on the country they migrate to, and what are the best practices and areas of improvement which characterise the migration framework in each country. Finally, policy recommendations were presented aiming to provide clear and practical insights for policymakers and practitioners on how to promote migrant and refugee women's socio-economic integration through craftswomanship in Europe.

The policy recommendations and insights included in this report can be used by both policymakers at the local, national, and international levels and by private individuals, associations and enterprises working directly in the field of integration. Policymakers have a primary responsibility in developing initiatives aimed at overcoming the existing challenges to the effective socioeconomic integration of migrant women through artisanship. This can be done both by revising existing policies and procedures and by devoting more resources to the third sector. Indeed, the organisations currently working across Europe to support migrants and refugees are conducting essential work that is an asset to their communities by facilitating socioeconomic mobility and integration. However, they require additional investment and resources in order to meet the full scope of need. Moreover, policymaking and project design should take into account the interdimensional background of migrants and refugees served by their work, including but not limited to gender, religion, country of origin, and language spoken, and work to address and eliminate discrimination. Finally, it is fundamental for governments to develop policies and support initiatives specifically targeted at satisfying the needs of migrant and refugee women through subsidised childcare and family programs. Associations, social enterprises, and individuals working in the field of integration can benefit particularly from the insights included in the case studies present in this report. Such insights can inform entities' auto-evaluation methodology by highlighting best practices and areas of improvement in the practical methodology adopted by the organisations interviewed. Moreover, an important network of cooperation can be established among organisations pursuing similar objectives both at the country level and at the international level.

IX. APPENDIX

APPENDIX A: INTERVIEW GUIDE FOR ORGANISATION MANAGEMENT

The following interview guide was developed and used in conversations with non-profit and association leaders during the research phase of the project. Consent was confirmed prior to participation in the interviews and was free to be revoked at any time should the participant choose to do so.

THEMES	MAIN QUESTION	SUBTOPIC/FOLLOW-UP/PROBES
1. Intro/ General	1. What is your position within the organisation?	*Follow up, if they do not explain*: Could you tell me more about your work at the (name of organisation)
	2. When was it founded? Why?	
	3. General Mission and Objectives?	
	4. What are your active projects? Who do they target?	Could you tell us more about (name of relevant project)?
	5. How many people currently work at your organisation?	If not specified, of your employees, how many specifically work with artisans and/or craftwork?
	6. Approximately how many migrants and refugees does your organisation work with regularly?	If not specified, how many are migrants or refugees? How many are women?
	7. Where does the organisation receive financial resources from? (e.g., funding from public institutions, private organisations, funding from individual donations, self-funded through sale of products)	If you receive funding from public institutions, where are they from? (e.g., international, EU-related, national-level, local-level, other
		If public: What is the process of applying to that funding?
2. Challenges and opportunities	8. What does socioeconomic integration mean to you?	If needed, explain: "To us, it means [insert definition]" that all members of a society have equal opportunities to be employed, to
	9. Could you tell us how you/your organisation understands/defines social-economic integration?	
	10. Do you think your organisation acts for the social-economic integration of migrant women? How so?	
	11. In [country/region] where you operate, what do you see as the main challenges that migrant and refugee women face (e.g., economic, legal, cultural, linguistic)?	Follow up questions: How much impact do [those that they did not mention] have had on your work on this project?
	12. How does the integration process of women differ from that of migrant men?	*Follow-up on what they mention:* What are the strategies to overcome [that specific challenge]? (name)
		If they don't mention one of the aspects, ask specifically: And, how does your work affect the integration of the beneficiaries both socially and economically?
		What do you think caused these changes?

	13. How do you think the challenges faced by migrant women have changed from when you started working in this field?	What remains to be addressed?
3. Evaluation of projects / impact	14. Which project that you have implemented in the past or that is currently active do you find most effective? Why?	*Specify in the area of artisans or craftsmanship*
	15. Which project was the hardest to implement? Why?	
	16. Do you have an evaluation model for determining the benefits your projects produce? If yes, how does this work?	Can you share with us? (public funding?)
4. Level of operations	17. Do you offer any type of training? If yes, which long or short term skills will the beneficiaries acquire by taking part in your projects?	
	18. What do you think are the most important skills for migrant women when she arrives in your community? Are there different skills needed to connect with Europe as a whole?	
	19. Which languages does your organisation speak on a day-to-day basis? - Do you offer language courses for the migrants? IF yes which languages and why?	
	20. Do the beneficiaries receive any type of compensation for taking part in any type of activity included in the projects? If yes, in which way?	(FOLLOW UP QUESTION)
5. Outlook/ Additional questions	21. How to see your organisation moving forward? Future projects?	
	22. Do you have anything else that you would like to add?	

APPENDIX B: INTERVIEW GUIDE FOR PROJECT LEADERSHIP

The following interview guide was developed and used in conversations with the leaders of specific projects most closely related to the report during the research phase of the project. Consent was confirmed prior to participation in the interviews and was free to be revoked at any time should the participant choose to do so.

INTERVIEW GUIDE: MANAGER OF CONSIDERED PROJECT

THEMES	MAIN QUESTION	SUBTOPIC/FOLLOW-UP/PROBES
1. General	1. Which are the general objectives that this organisation aims to achieve?	
	2. Which activities or projects are carried out in order to pursue the aforementioned objectives?	Name specific objectives one by one and ask why the specific activity was developed
For the most relevant (largest or most successful) project: (if there are multiple highly relevant projects, ask them about each project separately)	3. If applicable: Why did you decide to work with artisans and craft workers?	
	3. If applicable: Why did you decide to work with refugee or migrants?	
	4. If applicable: Why did you decide to work with women?	
	5. When did the project begin and how did you implement it?	(If they only talk about the timeline ask: What is your implementation strategy?
	6. How many people work on this project?	
	7. With how many beneficiaries (currently/in total) have you worked for this specific project?	
2. Challenges and Opportunities	*8.* How is the project funded?	
	9. What does socioeconomic integration mean to you?	If needed, explain: "To us, it means [insert definition]"
	10. Do you think your organisation acts for the social-economic integration of migrant women? How so?	
	11. In [country/region] where you operate, what do you see as the main challenges that migrant and refugee women face (e.g., economic, legal, cultural, linguistic)?	Follow up questions: How much impact do [those that they did not mention] have had on your work on this project?
	12. How does the integration process of women differ from the integration processes of migrant men?	*Follow-up on what they mention:* What are the strategies to overcome [that specific challenge]?
		If they don't mention one of the aspects, ask specifically: And, how does your work affect the integration of the beneficiaries both socially and economically?
	13. How do you think the challenges faced by migrant women have changed from when you started working in this field?	What do you think caused these changes?
		What remains to be addressed?
3. Artisanship, Gender, and Multiculturality	*14.* Are there crafts in this country that, traditionally, predominantly, men or women perform?	Which ones?
		Is this reflected in the crafts that migrant men and women pick up in your projects?
	15. Have you perceived any differences in the arts and crafts that migrant women perform in	

	comparison to the ones that migrant men perform?	
	16. Do you consider yourself an artisan?	If yes, what does being an artisan mean to you?
		Do you believe that this is different from the significance that being an artisan has for the migrants that you help?
	17. Have you modified your techniques of realizing crafts by learning from the migrants that you have helped through your work?	If yes, in which way?
4. BENEFITS FOR MIGRANTS	18. How do the migrants benefit from being involved in this project?	
	19. Specifically, which kind of hard/soft skills do the beneficiaries acquire which could improve their employability?	
	20. Do you have any means used to evaluate the extent of these benefits?	What type of monitoring evaluation do you have in place?
		If they have reports: Could you share the results of these reports with us?
	21. Do the beneficiaries receive any type of compensation for taking part in any type of activity included in the project?	If yes, in which way?
	22. Do you offer any type of training?	If yes long-short term: which long term skills will the beneficiaries acquire by taking part in your projects?
	23. Which programme that you implemented do you find most effective?	Which was the hardest to implement?
	24. Do you have anything else that you would like to tell us that was not included in the interview?	
5. Outlook/ Additional questions	25. Do you have anything else that you would like to add?	

APPENDIX C: INTERVIEW GUIDE FOR BENEFICIARIES

The following interview guide was developed and used in conversations with beneficiaries at the association, with a particular focus on interviewing migrant and refugee women, during the research phase of the project. Consent was confirmed prior to participation in the interviews and was free to be revoked at any time should the participant choose to do so.

THEMES	MAIN QUESTION	SUBTOPIC/FOLLOW-UP/PROBES
1. General	1. Would you prefer to be anonymous?	If yes, skip
		If not: what is your name?
	2. Could you tell us a little bit about your origin: What is your home country?	Can you tell us about your ethnicity and describe the region?
	3. What do you like about the host country?	
	4. Is it somewhere you intended to come or just happened to be here (sent from another region)?	If mentioned, how has their experience been so far? (any description would help)
		If not specified, how did you end up here [specific country/city]?
	5. How old were you when you left your home country?	If not specified, how long have you lived in (name of the host country)?
	6. Were you working in your home country?	If yes, what work were you doing?
	7. What attracted you to land up in this organisation?	
2. Relationship with crafts	8. Do you consider yourself an artisan?	What does being an artisan mean for you?
	9. When was the first time that you remember crafting something?(Can you describe this situation?)	Follow up question: From whom did you learn how to craft?
	10. What kind of crafts do you fabricate now?	
	11. How did you learn that craft?	Follow up: Where did you learn? How long ago was this?
		Follow up: Are the crafts traditional to your home country or current country of residence?
		Who typically creates this type of craft (e.g., men, women, both)?
	12. What do these crafts mean to you personally?	Are they a way to keep in touch with your home country?
	13. Do the crafts provide economic revenue?	If so, which ones?
	14. Is this style of craft familiar to you	If yes, where did you learn?
		If not, are you currently learning?
	15. How do you feel like you are perceived by locals in this community?	Do you feel like your art or crafts influence how people perceive you?
		What about being a woman, migrant, refugee, or artisan?

	16. Do you feel like you have a home or community in this country?	Is that community with locals, other migrants, an organisation, or something else?
If artisans before arrival:	*17.* Why did you choose to become an artisan?	
	18. What kind of crafts do/can you do?	Why did you decide to focus on this craft?
	19. In what way are the crafts that you do now different from what you did in your past?	
	20. Do you believe that these crafts connect you with other people?	
3. Inclusion	*21.* Do you feel that your work as an artisan has made you feel more at home in [name of country]?	Did you get in touch (through your work as an artisan) with people of your village/city?
	22. Do you believe that being a migrant in [name of city] influences how people perceive you? If yes, in which way?	How do you feel people in your local community treat you?
	23. Do you feel that you are treated differently because of your involvement in the organisation or outside of it?	
	24. Do you think that you are treated differently than male migrants?	
4. Work	*25.* Have you found work in this country?	If yes, what do you do? Describe your work: informal / formal economy, sector of work, legal status, satisfaction with the work
		If not, what steps did you or the organisation take for them to be recruited?
	26. Does your work use your arts and craft skills?	If not, would you want to change your work so that you could use your arts and craft skills?
		Do you see yourself in the future being able to make a living solely out of your craft work?
	27. Does your work meet your financial needs?	What percentage of your income comes from arts and craftwork?
		Do you provide financial support to family or romantic partners in this country or in your home country?
		Do you have other sources of financial support?
5. Outlook/ Additional questions	28. If you could change anything about your current working situation, what would that be?	
	29. If you could choose any job, what would that be?	
	30. What is your dream?	

	31. Is there anything that you would like to add / anything else you'd like to share?	

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