

PERSONAL INFORMATION

Valentina Grillo



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Sex F | Date of birth 20/01/1992 | Nationality Italian

EDUCATION AND TRAINING

(2010 – 2013)

International Relations and Diplomacy

University of Trieste, Italy

- Contemporary History, English I, Political Sciences, Private law, Sociology, Political Economy, Constitutional Italian and International law, French I, Political Anthropology, Public International law, English II, International Economy, International Relations, French II, History of International Relations, Economic Policy, Political Philosophy, German I, History of Eastern Europe, History and Institutions of Afro-Asiatic countries, Political and economic Geography.

(2013 - 2016)

CREOLE - Cultural Differences and Transnational Processes

University of Vienna, Austria

- Borderland Studies in Southern Africa; Reading Foucault: The Anthropology of Knowledge, Power and Ethics; Introduction to Anthropology of Gender; Fieldwork: Life in a "Living Museum"; Rebuilding Afghanistan: Anthropological Discourses; History of Anthropology; Gender, Media and Popular Culture; From Bushman Land to Community-based natural resource management in Namibia; The Viability and Changing Conditions of Fieldwork; Migrating People, Migrating Culture: Optics, Methods, and Impacts; Nationalism in times of globalization; Introductory lecture in the anthropological research on migrations; Inside and Outside, emic and etic in visual representations; Feminist Ethics; Reimagining the Balkans; Anthropological Laboratory.

(December 2015 – March 2016)

Rights in Exile Programme (IRRI) Internship

(2014 -)

Vienna International Drama Center

Accomplishment of the 1st year in Drama

- Drama; History of drama; semantic; pronunciation; dance theatre and performance; singing.

PERSONAL SKILLS

Mother tongue(s) Italian

Other language(s)

	UNDERSTANDING		SPEAKING		WRITING
	Listening	Reading	Spoken interaction	Spoken production	
English	7.5	7.5	7		7
IELTS: 7.5					
German	25	15	23		18
GOETHE ZERTIFIKAT- B2					

French

B2

B2

B1

B1

Communication skills

- My communication skills were developed both theoretically during aim-focused seminars on communication skills (English II) and practically. On a practical level, my communication skills were successfully tested on the occasion of several conferences: as participant and panel's organiser at the *Tage der KSA* 2014 (University of Vienna), as contributor at the *European Association of Social Anthropology* (EASA) conference 2014, in Tallinn, at the *Making Anthropology Matter* conference (EASA) 2015, in Prague, at the *Anthropology – Refugees – Public Imaginaries* conference 2015 (University of Olomouc), and at the *Storie di Migranti* educational programme 2016, Marsala. My communication skills are further improved thanks to the theatre school, Pygmalion Theater, that I attend in Vienna. In May 2016, I obtained the title of cultural mediator after having written the COMLINT exam (certificate of abilities in communication and intercultural and linguistic mediation) at the University Ca' Foscari of Venice.

Organisational / managerial skills

- Perseverance and flexibility are the organisational skills that I experienced to possess during group works during my MA studies, internships and visual projects. During my MA I have been constantly interested in doing research with migrants, asylum seekers and refugees in order to understand the context they experience and the socio-cultural dynamics that are present among them. During the Summer Semester 2014, I engaged in a qualitative research with LGBT migrants, refugees and related organisations based in Vienna. The project's name comes from the name of a famous organisation active in the field: Vienna Mix (see appendix 1).
- In the Winter Semester 2015, in the frame of a seminar on "ethnographic documentary", I engaged in a group project of visual anthropology. I did not find difficulties in switching between shooting and editing the ethnographic documentary, *Fluchthelfer*, 2015 (see appendix 3). The group engaged with the narratives of social workers, who face everyday challenges in advising refugees and asylum seekers since they find themselves in a mediation role. During the editing phase, when the adrenaline of the group incredibly decreased, I showed particular motivation that led to the successful conclusion of the eight-minutes documentation.
- During the summer 2015, I was sponsored by the Kurzfristige wissenschaftliche Auslandsstipendien (KWA) to conduct my MA research with refugees and asylum seekers in Tunisia. I engaged with their difficulties, experiences of exclusion and marginalisation through narrative interviews, informal talks and participant observation. I focused on psychological matters that affected profoundly their lives after having experienced pre-migratory, migratory and post-migratory traumas (see appendix 2).
- From December 2015 and March 2016, thanks to the scholarship ERASMUS Placement I took part to the internship at the Rights in Exile Programme as Programme (IRRI) as a Development Volunteer, in Oxford, UK. I worked on the website (<http://www.refugeelegalaidinformation.org>) and with my colleagues took testimonies for asylum seekers in the UK.
- In May 2016, on the occasion of a project in visual anthropology that occurred in the frame of the Ethnocineca film festival, I took part in a workshop and produced a short documentary: *Keiner kommt vom Brenner*, 2016 (see appendix 4).
- As far as my organisational skills are concerned, I achieved to successfully organise my stay abroad and project accomplishment on the above mentioned experiences that concern topics of migration, refuge, asylum and border management.

Computer skills

- ECDL certificate

Other skills

- During the MA study in Vienna in Social and Cultural Anthropology I conducted intensive research projects, also outside the requirements of the University. Thus, I had the chance to develop further my organisation skills. My curiosity and interest in foreign cultures let me to experience a wide range of exchange experiences: two weeks in London, Edinburgh and Perpignan, three weeks in Malta; two months in Perth and in Johannesburg where I attended, during each experience, high school. During the last year of my BA I won the ERASMUS scholarship and studied for two terms in Vienna. This experience enabled me to proceed abroad with my studies with a MA in the Social and Cultural Anthropology department, Cultural Differences and Transnational Processes.
- I am a particularly active person, peculiarity that is confirmed by my attendance of summer schools on important topics for my personal, but also academic growth. During the Summer 2012, I went to Lampedusa, where I attended a summer school on the status of refugees that was organised by Amnesty International. During the Summer 2013, I attended a series of lectures on International Criminal Organisations that were sponsored by the team of FLARE. In June 2014, I attended over a period of two weeks the summer school *European Union Law and Policy on Immigration and Asylum*, which was organised by the Odysseus Network in Brussels.

Driving licence

- B

ADDITIONAL INFORMATION

Conferences

Panel organiser and contributor at the *Tage der KSA*, 2014, University of Vienna. Contributor at the *European Association of Social Anthropology (EASA)* conference 2014, in Tallinn; at the *Making Anthropology Matter* conference (EASA) 2015, in Prague; at the *Anthropology – Refugees – Public Imaginaries* conference 2015 (University of Olomouc); and at the *Storie di Migranti* educational programme 2016, Marsala.

Memberships

IFK Internationales Forschungszentrum Kulturwissenschaften; EASA European Association of Social Anthropologists.

Actual Projects

I will participate at the *European Association of Social Anthropology (EASA)* conference 2016, in Milano. I am working on the subtitles for the documentary *Keiner kommt vom Brenner* (2016).

Appendix 1

13th EASA Biennial Conference

Collaboration, Intimacy & Revolution - innovation and continuity in an interconnected world

Panel reference and title: P080 Same-sex sexualities and ethnic minorities in Europe

(Network for the Anthropology of Gender and Sexuality and the European Network for Queer Anthropology)

Author: Valentina Grillo, student of cultural and social anthropology, University of Vienna

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Vienna Mix: the future of LGBT newcomers in Vienna

Short abstract

The purpose of this paper is to examine the situation of LGBT among ethnic minorities in Vienna. The paper put into question the principles of equality and tolerance through the case of lesbians, gays, bisexuals, transgender and queer with diasporic background.

Long abstract

Vienna is largely recognised as a homotolerant European city, where both LGBT organisations and migrant communities are well established. In several events the LGBT and queer issues were debated, ranging from exhibitions to manifestations. Ethnic minorities result to be well integrated in Vienna and when this does not occur, Austrians did not hesitate to strengthen their voices. Numerous demonstrations took place in the last years, especially in 2013, against the deportation of refugees and the socio-political discrimination that many migrants experienced.

Despite being both issues addressed through effective channels, a question remains at stake. Does Vienna provide a public domain where non-Austrian LGBT are properly represented?

The aim of this paper is to evaluate whether it is possible to find in Vienna a social place where LGBT newcomers have the possibility to be socially active and participate in the political scenario. It will be, at this point, important to take into consideration the experience of Vienna Mix, an association organised to combine the representation of LGBT migrants. The purpose is to understand the reasons for which this experience resulted to be a failure. Through the experience of activists engaged in both fields of migrants' and LGBT's rights, the aim of this paper is to evaluate whether it could be possible to identify other public spaces to represent the LGBT in the community of ethnic minorities in the Austrian capital.

Appendix 2

Universität Wien

Valentina Grillo

Matr. Number: a1203835

Refugees in Tunisia

Bordering Perspectives on Migration Policies

This proposal aims at outlining the design of the ethnographic research on the situation of refugees and irregular migrants in Tunisia. Based on researches conducted on the web, on interviews, on a pilot research conducted at the end of March 2015 in Tunisia and on theoretical works, my MA thesis has been conceived with the purpose of giving prominence to “bordering” perspectives about the issues concerning migration policies. With the term “bordering” I refer to people who have to escape their countries after episodes of discrimination and, at the same time, to those who have been excluded from the international system of protection granted to refugees. The term “bordering” refers, in particular, to all those people who leave their countries, who apply for asylum and live regularly (as refugees) or irregularly (as rejected refugees) in countries neighbouring the European Union. There, “bordering” people experience hard living conditions that often remain unknown.

The media has a powerful influence on public opinion, usually focused on places of transition, like the Mediterranean Sea, rather than border regions. This occurs in the media, but also in the promulgation of policies. To bring evidence to this point, one could mention the Frontex joint operation Triton. The most debated project on migration issues concerns matters of responsibility in terms of rescuing migrants in the sea. The focus on the Mediterranean Sea has led to the marginalisation of border regions and their situation, such as Southern Europe or Northern Africa. While in the former the presence of military forces grows, the latter becomes a sort of instrument for the European Union to contain people coming from African and Middle-Eastern regions.

The promotion of bilateral or multilateral agreements between European countries and their neighbours often concerns issues of security, mobility and migration. In particular, they aim at reaching specific purposes, one of which is the “externalisation of borders” in neighbouring countries. This is confirmed in the case of several North African countries, but also of ex-Yugoslavian ones. With the signature of international treaties non-European countries commit themselves to cooperate with Europe and develop bilateral relations in the management of migrations. The European Union, on the contrary, commits itself to simplify bureaucratic visa procedures for the citizens of the counterpart. This logic is present, for instance, in the negotiations conducted with Tunisia. The latter were concluded in March 2014 with the signature of the *Tunisia-EU Mobility Partnership*. The partnership aims not only at supporting the Tunisian authorities in establishing a national system of asylum. It is also conceived to introduce readmission agreements of “irregular” migrants who transit or come from Tunisia. Such initiatives confirm not only current European Chauvinist sphere of action or, more specifically, the political aim of solidifying European barriers against migrants; they demonstrate the invasiveness of Europe even in a context of transition and national reconstruction.

The present research aims at showing the impact of these policies on a micro level. In particular, it will be based on the experiences of irregular migrants and refugees who sheltered in Tunisia in 2011 after the explosion of the Libyan revolution. Four thousand people originally from African and Middle Eastern regions coming from Libya were sheltered in transitory refugees camps in the south-eastern region of

Tunisia, six kilometres far from the Libyan border. The camps were divided on the basis of the country of origin of the asylum seekers and the largest camp was named Shousha. Lacking of an asylum legal system, Tunisian authorities accorded to the UNHCR the responsibility for procedures of registration, documentation and refugee status determination. Two years later the camp was reorganised to divide those who did not receive the status of refugee from refugees. The latter have been resettled in third countries or integrated in Tunisia. In June 2013 after having accomplished the procedures of reinstallation and integration, the UNHCR closed the camp and cut down both access to electricity and the one to water. The “rejected refugees” (whose applications were rejected) had thus only two choices: travelling back to their country of origin at their expenses or staying in Tunisia in a condition of irregularity waiting for residence permits promised by the government that never arrived. Some attempted to reach Europe, others moved to Tunisian urban centres, such as Tunis, Tataouine, or Medenine, while others stayed in what had remained of the camp. Most infrastructures of the camp had been already indeed destroyed.

Four years later its construction, the “transitory” camp is still inhabited by a group of fifty people. The research will mainly focus on internal dynamics of solidarity and mutual support within the camp. It will, in addition, deal with the situation of refugees living in Tunis and Tataouine. The research will be framed taking into consideration the European migration management apparatus that impedes to “irregular migrants” to proceed in their movements (Feldman 2011). It will, moreover, take into consideration Foucauldian approaches dealing with refugees studies and thus focus on the work “Homo Sacer” of Giorgio Agamben (1998), for example, to deal with the issue of refugees in the context of systems of power. This approach will be integrated with an active understanding of the role of refugees. Refugees studies need to be framed in the dynamics of international policies and systems of power. Refugees should, nevertheless, be represented as people with histories who dynamically react to their condition of exclusion. From these reflections my research question arises as follows:

How are refugees and irregular migrants reacting to their condition of exclusion resulted from the Tunisian and the Euro-chauvinist interests?

Hannah Arendt (1945) describes chauvinism as the result of the national mission that develops in a sort of duty for the “welfare of the backward peoples” (457). This definition seems to meet the practice of the European Union in managing migrations in neighboring countries. This should firstly be contextualized in a Foucauldian perspective on systems of power and, then, combined with role that refugees play in a national context (Agamben 1998). Such a theoretical approach will constitute the basis to conduct the research from “bordering” perspectives on how irregular migrants or refugees react to conditions of exclusion.

The theoretical approach was adapted to the situation I found in Tunisia. During two-weeks pilot research in the occasion of the World Social Forum I was introduced to some of the rejected refugees from the Shousha camp who are still living there or who have moved to other parts of Tunisia, I conducted two expert interviews with social workers of Tunis and narrative interviews with five people of the Shousha camp. It allowed me not only to collect the above-mentioned information on the history of the camp, but also to understand the role that legal systems have in the life of people and how they can be transformed both by historical circumstances and by political maneuvers. The people coming from the Shousha camp seem to have reacted alternatively in the sense of constructing a different network of relationships. All the people who stayed in the camp seem to maintain contacts among each other and a particularly solid sense of belonging seems to persist among those of the same community. The forthcoming research aims at discovering and developing an in-depth understanding of the logics of reaction that excluded and “bordering” people oppose to migration policies.

Appendix 3

<https://vimeo.com/120184604>

Appendix 4

<https://youtu.be/Ka67NyBozZk>