

ON THE BRIDE'S SIDE

2014, 98 minutes

SYNOPSIS

A Palestinian poet and an Italian journalist meet five Palestinians and Syrians in Milan who entered Europe via the Italian island of Lampedusa after fleeing the war in Syria. They decide to help them complete their journey to Sweden – and hopefully avoid getting themselves arrested as traffickers – by faking a wedding. With a Palestinian friend dressed up as the bride and a dozen or so Italian and Syrian friends as wedding guests, they cross halfway over Europe on a four-day journey of three thousand kilometres. This emotionally charged journey not only brings out the stories and hopes and dreams of the five Palestinians and Syrians and their rather special traffickers, but also reveals an unknown side of Europe – a transnational, supportive and irreverent Europe that ridicules the laws and restrictions of the Fortress in a kind of masquerade which is no other than the direct filming of something that really took place on the road from Milan to Stockholm from the 14th to the 18th of November 2013.

AWARDS & NOMINATIONS

71 VENICE FILM FESTIVAL
HOT DOCS
IDFA
DUBAI International Festival
Documentary Edge
GRAND PRIX FIFDH

Trailer: <https://youtu.be/tJ1Y43cIM60>
<http://www.iostoconlasposa.com/en/>



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RESOURCES

Al Jazeera Article
Open Society Foundations
Press Package

POST-SCREENING CONVERSATION QUESTIONS

1. It all started with a joke: “Why don’t we have a wedding? What border policeman would ever stop a bride to check her documents?” How does the film serve as a political action in relation to critiquing European border control laws?
2. One of the film’s directors, Antonio Augugliaro describes the film as “a documentary and yet a political act, a real and yet fantastic story”. How does the film succeed in humanising the refugee crisis through the portrayal of human narratives and live action documentary storytelling?
3. Which scene from the documentary do you remember the most and why?
4. The film accomplishes a symbolic parallel between the wedding as a rite of passage and crossing between borders. How does the wedding reinforce and symbolise the beginning of a ‘new life’ as experienced by displaced individuals?

