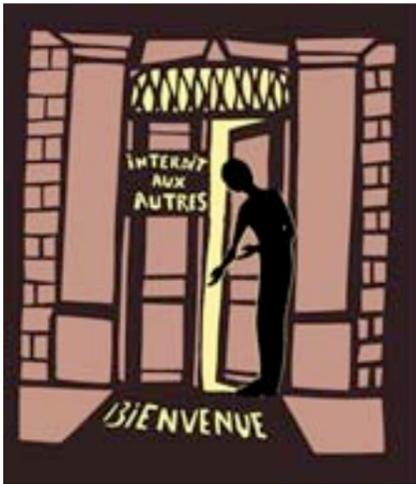


MIREILLE ROSELLO AT UIT

PROF. MIREILLE ROSELLO TEACHES AT THE AMSTERDAM SCHOOL OF CULTURAL ANALYSIS (ASCA)



Prof. Mireille Rosello teaches at the University of Amsterdam in the program of literary studies program and the Amsterdam School of Cultural Analysis (ASCA). Her research focuses on Diasporic Studies (European, North African and Caribbean migrant) and Gender constructions (queer theories and cultures). Recent publications: *The Reparative in Narratives: Works of Mourning in Progress* (2009), *France and the Maghreb: Performative Encounters* (2005), *Postcolonial Hospitality: the Immigrant as Guest* (2001). She is currently working on a book project on incomplete multilingualism (rudimentary and incompetent yet fruitful dialogues within Europe) and on a collection of essays on "What's queer about Europe" (co-editor: S. Dasgupta).

TUESDAY 5TH APRIL
15:00 IN
TEORIFAGBYGGET 6.221
FILM SHOWING
***GADJO DILO* (1997)**

SUGGESTED READING FOR WORKSHOP:
BALIBAR, ÉTIENNE. "WORLD BORDERS, POLITICAL BORDERS", *PUBLICATIONS OF THE MODERN LANGUAGE ASSOCIATION OF AMERICA* 117.1 (2002): 71-78.

SAUNDERS, TIMOTHY. "ROMAN BORDERS AND CONTEMPORARY CULTURAL CRITICISM", *JOURNAL OF BORDERLANDS STUDIES* 25.1 (2010): 51-58.

WEDNESDAY 6TH APRIL
13:15-15:00 IN ROOM E.0105

GUEST LECTURE

THE VULNERABLE PARTICIPANT OBSERVER AND NATIVE INFORMANT: *GADJO DILO* AND THE REPRESENTATION OF ROMA-FRENCH CULTURES

THIS PRESENTATION RESPONDS TO EVENTS IN FRANCE DURING THE SUMMER OF 2010. THE FRENCH GOVERNMENT EVACUATED AND DISMANTLED ENCAMPMENTS OCCUPIED BY TRAVELERS (FRENCH OR NOT), AND RETURNED THOUSANDS OF ITINERANT ROMA (EUROPEAN CITIZENS WHO HAVE THE RIGHT TO COME AND GO) TO ROMANIA AND BULGARIA. A PERSISTENT CONFUSION BETWEEN "GENS DU VOYAGE" (A NON-ETHNIC BASED, ADMINISTRATIVE CATEGORY) AND ROMA LED TO CHAOTIC DEBATES ABOUT ETHNIC DISCRIMINATION IN FRANCE AND ABROAD. FOR THINKERS WHO OPPOSED THE FRENCH GOVERNMENT, IT BECAME CRUCIAL TO DENOUNCE THE CONFLATION BETWEEN GYPSIES, TRAVELERS AND ROMA. WAS HOWEVER THE REDRAWING AND THEN REINFORCING OF BORDERS AROUND COMMUNITIES AND CULTURES THE ONLY POSSIBLE FORM OF RESISTANCE AGAINST A CONFLATION THAT CLEARLY SERVES A DISCRIMINATORY AGENDA? DIRECTED MORE THAN TEN YEARS BEFORE THE EVENTS, A FILM MADE BY A DIRECTOR OF ROMA ORIGIN MAY HELP US REFORMULATE THE QUESTION OR AT LEAST BECOME AWARE OF THE PARAMETERS THAT ORGANIZE OUR THINKING. RELEASED IN 1997, *GADJO DILO* FOLLOWS A YOUNG FRENCHMAN WHO TRAVELS TO ROMANIA AND SPENDS TIME WITH A COMMUNITY OF ROMA. I SUGGEST THAT THE FILM AS A WHOLE REFUSES TO REPRESENT ROMA CULTURE AND DEALS WITH THE (NARRATIVE AND POLITICAL) CONSEQUENCES OF THE IMPOSSIBILITY TO PUT A BORDER AROUND SOMETHING THAT WOULD BE DEFINED AS THE OTHER'S CULTURE.

FRIDAY 8TH APRIL
13:00-15:00 IN ROOM E.2004
WORKSHOP

CROSSING LINGUISTIC AND NATIONAL BORDERS: NEW EUROPEAN MOBILITY

THIS PRESENTATION FOCUSES ON THE ARTICULATION BETWEEN LANGUAGES AND EUROPEAN BORDERS AND MORE SPECIFICALLY ON THE WAYS IN WHICH CONTEMPORARY EUROPE IMAGINES MULTILINGUALISM. OBSERVING WHAT HAPPENS ON THE BORDER BETWEEN LANGUAGES REVEALS A NUMBER OF PRACTICES THAT TEND TO BE MAGNIFIED IN SITUATIONS WHERE INDIVIDUALS COMMUNICATE IN THE ABSENCE OF A COMMON LANGUAGE. THE WORKING HYPOTHESIS IS THAT SUCH PRACTICES ARE NOT UNIQUE OR EXCEPTIONAL. RATHER, THEY EXPOSE PATTERNS OF LINGUISTIC BORDER CROSSING (A FORM OF "BORDERWORK" TO USE RUMFORD'S PHRASE) THAT ARE USUALLY MADE INVISIBLE OR TAKEN FOR GRANTED BETWEEN MONOLINGUALS. THE SPECIFIC BORDER THAT APPEARS DURING A CONVERSATION BETWEEN INDIVIDUALS WHO SPEAK A DIFFERENT LANGUAGE SUGGESTS THAT LINGUISTIC BORDERS (LIKE BALIBAR'S NEW TERRITORIAL BORDERS) DO NOT HAVE TO BE IMAGINED AS CLEAR LINES OF DEMARCATION THAT SURROUND A LANGUAGE. THEY RESEMBLE THOSE SPECIFIC ZONES OF UNDECIDABILITY THAT PROLIFERATE WITHIN WHAT IS NORMALLY PERCEIVED AS ONE SINGLE LANGUAGE.