

BLACK AND WHITE

***4TH EDITION OF THE COMENIUS PROJECT
NEWSPAPER***

***"PROMOTING EQUALITY, ANNULING
DISCRIMINATION"***



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Education and Culture
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COMENIUS



A cor preta em Portugal

Sabe-se que os portugueses, foram dos primeiros povos que

estabeleceram contactos por todo o mundo na época das conquistas, um desses foi em África.



Inicialmente no sec. XV, os portugueses tinham acordos comerciais com povos africanos, em que, de entre muitas trocas aqui ganha relevância a escravatura. Embora haja informações que o comércio de escravos fosse uma forma de aumentar a população empregadora da sociedade portuguesa e não uma questão racial, penso que embelezam a realidade e tentam tirar partido da situação para a actualidade. A verdade é que escravos era sinónimo de gente de raça negra, e mesmo que queiram ser bem intencionados e tentem transmitir que não se tratava de questões raciais, a forma como eram tratados, ou seja, chicoteados, espezinhados e inferiorizados, entre outras formas físicas e psicológicas, é totalmente o oposto ao que chama-mos de

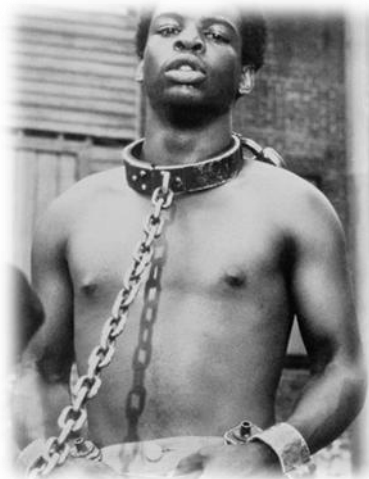
The black color in Portugal



It is known that the Portuguese were the first people who established contacts throughout the world at the time of conquest, namely in Africa. Initially in the 15th century, the Portuguese had trade agreements with African people. Here becomes relevant slavery. Although there is information that the slave trade was a way to increase the working force in Portuguese society and not a racial issue, I think that this is a way to embellish reality and to try to take advantage of the situation for nowadays. The truth is that slaves were synonymous of black people, and even if they want to be well intentioned and try to give the idea that it was not related to racial issues, how they were treated, or whipped, trampled and

civilização, quanto mais, igualdade nos dias correntes.

Então, acho sim, que a escravidão em pleno sec. XV era racismo, podiam não saber o significado da palavra ainda hoje temida "racismo", mas no entanto faziam-no e de uma forma que para eles era natural mas o que corresponde aos dias de hoje a uma brutalidade extremamente intensa. Porque o que era importante para se ser escravo, passava pela localização geográfica e a cor de pele, ou seja, exactamente igual ao racismo do sec. XXI, que infelizmente ainda existe.



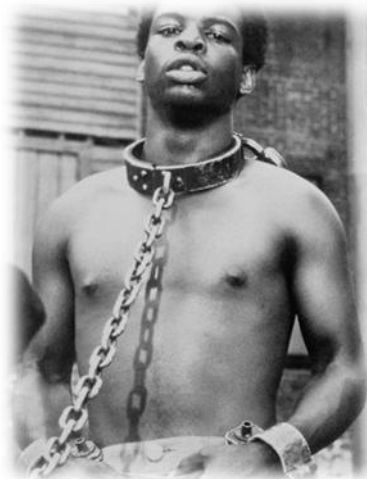
No entanto, o mesmo documento dizia que a escravidão não era

racismo, refere que o apartheid em África do Sul já é racismo, não me oponho de todo, mas para o autor deste documento racismo deve consistir apenas quando as acções tomadas para com a raça negra sejam conscientes.

O apartheid foi um marco muito importante na história da África do Sul e ainda é um

degraded, among other physical and psychological forms, is quite opposite to what we call civilization in current days.

So I think indeed slavery in the middle of 15th century was racism, they could not know the meaning of the still dreaded word "racism" because they did so in such a way that it was natural for them; however, slavery corresponds today to a very intense brutality. To be a slave depended on the geographic location and the skin color, exactly the same to racism in the 21st century, which unfortunately still exists.



However, the same document said that slavery was not racism, but it says that apartheid in

South Africa was, I am not opposed at all, but for the author of this document, racism is only when the actions against the black race is conscious.

Apartheid was a very important milestone in the history of South Africa and is still a recent subject, a badly healed

assunto recente, fresco, uma ferida mal sarada. Embora o acontecimento não tenha sido em Portugal, sabe-se que foram muitos os portugueses envolvidos e após tanta regra de separação, o povo negro revoltou-se e hoje, sinto que mais facilmente o racismo é praticado pela raça que tantos anos o sofreu.

wound. Although the event has not been in Portugal, it is known that many Portuguese people were involved, and after all the rules of separation the black people rebelled. Nowadays, I feel that it is easier for the black community, who suffered all those years, to be racist.

Bruce Toledo Silva nº 1984

Just as Socrates felt that it was necessary to create a tension in the mind so that individuals could rise from the bondage of myths and half-truths to the unfettered realm of creative analysis and objective appraisal, we must we see the need for nonviolent gadflies to create the kind of tension in society that will help men rise from the dark depths of prejudice and racism to the majestic heights of understanding and brotherhood.

– Martin Luther King

African Americans in Music



African-American music is an umbrella term given to a range of musics and musical genres emerging from or influenced by the culture of African Americans, who have long constituted a large and significant ethnic minority of the population of the United States. The influence of African Americans on American music began in the 19th century. The first musicals written and produced by African Americans debuted on Broadway in 1898 with „A Trip to Coontown” by Bob Cole and Billy Johnson. In 1901, the first known recording of black musicians was that of Bert Williams and George Walker. This set featured music from Broadway musicals. By the 1940s, cover versions of African American songs were commonplace, and frequently topped the charts, while the original musicians found success among their African American audience, but not in mainstream. In the 1980s, Michael Jackson had record-breaking success with his albums „Off the Wall”, „Bad”, and „Thriller” -

the last one remaining the best-selling album of all time - transforming popular music and uniting all races, ages and genders, and would eventually lead a revolution helmed by successful crossover black solo artists, including Prince, Lionel Richie, Luther Vandross, Whitney Houston, and Janet Jackson. Pop and dance-soul of this era inspired New Jack Swing by the end of the decade. Hip Hop, Rap, and R&B are the most popular genres of music for African Americans in this period. African-American rapper 2Pac had huge success in 1995 with his album „Me Against The World”, which was released while he was imprisoned for rape. He had further success after being released from prison, with his albums „All Eyez on Me” and „The Don Killuminati: The 7 Day Theory”, and after his fatal shooting and death in Las Vegas in 1996, his politically-charged lyrics influenced many hip-hop artists and a big part of the African-American community.



Virgil Toma

Muzica Afro – Americana



Acesta este un termen generic , mai larg pentru a acoperi mai multe genuri muzicale dar care au ceva in comun si anume cintaretii de culoare si influenta pe care muzica acestora o are si asupra altora.

Articolul isi propune doar sa mentioneze citeva momente in istoria muzicii afro – americane si nicidecum sa acopere multitudinea de cintareti si genuri muzicale. Asadar sa amintesc aici primul musical scris si produs de o persoana de culoare pe Broadway: „A Trip to Coontown” de Bob Cole si Billy Johnson. Apoi in 1901, prima inregistrare a fost aceea a lui Bert Williams

si George Walker. Deja in 1940 muzica de culoare isi cistigase un loc binre recunoscut si meritat in istorie.

Daca ne apropiem de zilele noastre putem sa-l amintim pe Michael Jackson si sa spunem multe deja. Ceea ce arealizat acest om in istoria muzicii este imens: voce, muzica, inovatie in ceea ce inseamna videoclip. „Black and White” este titlul unui cintec, al unui album si de asemenea titlul acestei editii a ziarului.



Virgil Toma

"Black Or White"

I Took My Baby
On A Saturday Bang
Boy Is That Girl With You
Yes We're One And The Same

Now I Believe In Miracles
And A Miracle
Has Happened Tonight

But, If
You're Thinkin'
About My Baby
It Don't Matter If You're
Black Or White

They Print My Message
In The Saturday Sun
I Had To Tell Them
I Ain't Second To None

And I Told About Equality
An It's True
Either You're Wrong
Or You're Right

But, If
You're Thinkin'
About My Baby
It Don't Matter If You're
Black Or White

I Am Tired Of This Devil
I Am Tired Of This Stuff
I Am Tired Of This Business
Sew When The
Going Gets Rough
I Ain't Scared Of
Your Brother
I Ain't Scared Of No Sheets
I Ain't Scare Of Nobody
Girl When The
Goin' Gets Mean

[L. T. B. Rap Performance]
Protection
For Gangs, Clubs

And Nations
Causing Grief In
Human Relations
It's A Turf War
On A Global Scale
I'd Rather Hear Both Sides
Of The Tale
See, It's Not About Races
Just Places
Faces
Where Your Blood
Comes From
Is Where Your Space Is
I've Seen The Bright
Get Duller
I'm Not Going To Spend
My Life Being A Color

[Michael]

Don't Tell Me You Agree With Me
When I Saw You Kicking Dirt In My Eye

But, If
You're Thinkin' About My Baby
It Don't Matter If You're Black Or White

I Said If
You're Thinkin' Of
Being My Baby
It Don't Matter If You're Black Or White

I Said If
You're Thinkin' Of
Being My Brother
It Don't Matter If You're
Black Or White

Ooh, Ooh
Yea, Yea, Yea Now
Ooh, Ooh
Yea, Yea, Yea Now

It's Black, It's White
It's Tough For You
To Get By
It's Black , It's White, Whoo

It's Black, It's White
It's Tough For You
To Get By
It's Black , It's White, Whoo

Filme

Título: A Esperança Está Onde Menos Se Espera

Realização: Joaquim Leitão

Ano: 2009

Género: Drama

Sinopse:



Este filme relata a história de uma família rica em que o pai “Francisco Figueiredo” é um treinador de futebol que vai construindo a sua carreira com muito sucesso. O filho “Lourenço Figueiredo” é o melhor aluno da escola que frequenta, um dos melhores e mais caros colégios.

Tudo começa a correr mal quando o pai de Lourenço é despedido, a mãe abandona-os e Lourenço tem que deixar a escola que sempre frequentou, devido à situação financeira da família para entrar numa escola pública, onde a maioria dos alunos são de raça negra e vivem na Cova da Moura, um bairro onde as condições de vida não são as melhores. A sua integração torna-se muito difícil visto que este não é bem aceite ao início.

Lourenço sofre um episódio de Bullying e roubo ao sair da escola o que deixa o pai muito nervoso ao ver que o filho chega descalço a casa. O pai tenta procurar emprego para que possa voltar a ter a sua vida normal e para tirar o filho daquela escola. Lourenço continua a ser o melhor aluno da turma chamando a atenção de alguns colegas que se vão aproximando dele para pedir ajuda em disciplinas. Lourenço aceita ajudar um colega, de raça negra, e vai pela primeira vez ao bairro da Cova da Moura para lhe dar explicações. O Lourenço apaixona-se por Kátia, uma rapariga simples, do bairro, que diz nunca ter pensado vir a namorar com um branco, ainda mais com um “betinho”. Este jovem acabou



por se integrar socialmente. Aproxima-se o Natal, a mãe do jovem não está presente, o pai não tem dinheiro para que possam fazer as comemorações habituais, no entanto, o pai, com o pouco dinheiro que tem, vai ao supermercado e compra alguma comida para que possam comer na noite de natal acabando por comprar um CD para oferecer a Lourenço, uma prenda nada parecida com as que costumava receber. O pai desespera ao ver que nada se resolve e começa a entrar em depressão, deixando de falar e até de cuidar de si próprio. Lourenço nota a tristeza excessiva do pai e começa por ajudá-lo ao vender o seu instrumento musical que tocava na sua banda quando frequentava a antiga escola. Aos poucos começam por levar-lhes o resto das coisas que têm em casa até serem despejados da

casa onde vivem. Lourenço leva o pai a viver no bairro que frequenta, mostra-lhe um campo de futebol o que faz o pai acordar para a realidade novamente. Francisco Figueiredo constrói uma equipa com os rapazes negros do bairro onde começa a ter muito sucesso. Propostas não param de chegar mas o pai do jovem Lourenço recusa-as todas, pois habituou-se àquela vida de bairro, onde não é preciso muito para se ser feliz.

Critica:

Este filme retrata uma situação que tem a ver com o nosso país, com a nossa realidade.

Retrata questões como o desemprego, princípios e valores, no entanto é um filme de emoções fortes. Fala de dois grandes temas como, a exclusão social e o racismo.

Mostra também que o dinheiro não é tudo na vida de uma pessoa, que existem muitas outras coisas boas para além disso. Podemos ver que o processo de socialização com pessoas de outras raças é muito importante. Devemos estar a par das condições em que vivem pois nunca sabemos o que o futuro nos reserva.

Achei muito importante a motivação de Lourenço em continuar a ser um dos melhores alunos mesmo estando numa escola em que não gostava.

Este filme, de um modo geral, mostra o racismo de ambos os lados quando os amigos negros não o aceitam a integração de Lourenço na sua sociedade e quando os antigos amigos de Lourenço falam mal devido a este estar acompanhado por amigos negros numa festa.

Podemos observar o que acontece com muitas famílias pobres na época do Natal em que não têm o que comer e tentam oferecer aos filhos o mínimo dos mínimos para que possam sentir-se bem consigo próprios e ver a felicidade na cara dos filhos.

Lourenço, ao mesmo tempo que luta para fazer parte de uma dura e nova realidade, vai também ajudar o pai a recuperar a dignidade perdida.

Para mim este filme é mais uma lição de vida, pois mostra que nunca devemos julgar as pessoas sejam elas de que raças forem sem antes as conhecermos.



Para concluir posso dizer que muitas vezes a esperança está sem dúvida onde menos esperamos, o que é preciso é encontrarmos o melhor caminho a seguir.

Film

Title: **A Esperança Está Onde Menos Se Espera** (Hope is where you least expect)

Direction: Joaquim Leitão

Year: 2009

Genre: Drama

Synopsis:

This film tells the story of a wealthy family where the father "Francisco Figueiredo" is a football coach who builds his career with much success. The son "Lourenço Figueiredo" is the best school student who attends one of the best and most expensive private school. Everything starts to go wrong when the Lourenço's father is fired, the mother abandons them, and Lourenço has to leave the school he attends, due to the financial situation of the family, to enter a public school where most students are black and live in Cova da Moura, a neighborhood where living conditions are not the best. The integration becomes very difficult since this is not welcomed at first.

Lourenço suffers an episode of bullying and theft out of the school which makes the father very nervous to see that the child comes home barefoot. The father tries to find a job so he can get back to his normal life and to take the child from that school. Lourenço continues to be the best pupil and caught the attention of colleagues who will approach him for help in school subjects. Lourenço agrees to help a black colleague and goes to the district of Cova da Moura to give tutoring classes. The young Lourenço falls for Kátia, a simple girl from the neighborhood, who says she never thought that she would be dating a white. This young man turns out to integrate himself socially. Approaching Christmas, Lourenço's mother is not present, the father has no money for the usual celebrations, however, with the little money he has, he goes to the supermarket and buys some food so they can eat on Christmas night and ends up buying a CD to offer Lourenço, a completely different thing from those he used to receive. The father desperate to see that nothing is resolved, begins to slide into depression, failing to speak up and take care of himself. Lawrence notes the excessive grief of the father and begins by helping him by selling the musical instruments he played in his band when he attended the old school. Slowly he begins to bring them the rest of

the stuff they have at home until they are evicted from the house where they live. Lourenço takes the father to live in the neighborhood he attends, he shows him a football field which makes the father wake up to reality again. Francisco Figueiredo builds a team with black boys in the neighborhood where it starts to be very successful. Proposals keep coming but Lourenço's father refuses them all, because he got used to that neighborhood life, which does not take much to be happy.

Review:

This film portrays a situation that has to do with our country, with our reality. It portrays issues as unemployment, principles and values, yet it is a film of strong emotions. It also addresses two major issues such as social exclusion and racism.

It also shows that money is not everything in a person's life, there are many other good things besides it. We can see that the process of socialization with people of other races is very important. We must be aware of conditions in which they live because you never know what the future holds.

It was a motivation for me to see that Lourenço continued being one of the best students in school despite the change in his life.

This film, in general, shows racism from both sides: when black friends do not accept the integration of Lawrence in their society and when the old friends of Lawrence speak badly of him when they see him accompanied by black friends at a party.

We can observe what happens to poor families at Christmas time, who have nothing to eat and try to give their children the minimum so they can feel better about themselves and see the happiness in their faces.

Lawrence, while struggling to be part of a harsh new reality, will also help his father regain his lost dignity.

For me, this film is a life lesson, because it shows that we should never judge people whatever their races, especially before meeting them.

In conclusion, I can say that sometimes hope is undoubtedly where we least expect it, what is needed is to find the best way forward.

- Jéssica Ávila, 1990

Turma H2

A TIME TO KILL



Tradus in limba romana ca “Vremea razbunarii” este povestea unui avocat care decide sa apere un barbat de culoare care i-a ucis pe violarii fiicei sale de 10 ani. Tinarul avocat, interpretat de Matthew McConaughey, se afla in fata unui caz deosebit de dificil. Clientul sau este un barbat de culoare in timp ce cei doi agresori ai fiicei acestuia erau albi. Sa nu uitam ca actiunea are loc in America anilor '60, undeva in sud. Avocatul este decis sa lupte pina in pinzele albe pentru dreptate in ciuda evenimentelor din jurul lui: este amenintat atat el cat si familia lui. Deasemenea, asistenta lui, interpretata de Sandra Bullock, este agresata intr-o noapte. Protagonistul povestii intelege din ce in ce mai bine ce anume l-a impins pe barbatul de culoare la gestul disperat de a-i ucide pe cei doi violatori ai fiicei lui : disperarea si credinta ferma ca un om de culoare nu are nici un drept la viata si dreptate in America acelor ani. Este lupta tinarului avocat o lupta cu morile de vant ? Poate el sa schimbe ceva ?



Ultima scena a filmului ne face sa speram. Impreuna cu sotia si fiica sa tanarul avocat merge in vizita la clientul sau care tocmai fusese achitat. O familie de albi pe pajistea din fata casei unei familii de negrii si copiii jucandu-se impreuna.

Ancuta Cosa

A TIME TO KILL



Tells the story of young lawyer who decides to defend a black man after he had killed two white men. These had raped his 10 year old daughter. The young lawyer ,interpreted by Matthew McConaughey, has to face a very difficult case. He has to defend a black man while the victims were white and this in a small town in southern America during the '60s. The lawyer is determined to fight for justice no matter what. And a lot of events take place around him because of his involvement and determination in this case. His family is threatened, his assistant, interpreted by Sandra Bullock, is agressed one night and many more. The young lawyer understands better and better what exactly was it that pushed his client t such a desperate gesture: desperation and the belief that a black man can never find justice in America of that time. Is this fight a fight with wind mills? Can he change anything?



The last scene in the mouvie makes us believe that something may change. The layer and his family, wife and daughter pay a visit to his client's house (just after he had been set free). A white family surrounded by black people and a 10 year old white girl playing together with black children on the lawn in front of the house.

Ancuta Cosa

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slaves owners will be able to sit together at the table of brotherhood.- M.L.King

Rasism

Em termos de literatura portuguesa, não existem muitas obras relacionadas com o racismo. Encontrei uma obra relativamente recente que tem como tema central o racismo, e aborda as diferenças entre as várias raças, as diferenças religiosas e a relação dos media com o racismo. A obra foi escrita em 2006 pela autora Conceição Lourenço, a obra intitulada “a verdade dói. Encare”, na minha opinião é uma obra necessária visto que o racismo ainda está muito presente na sociedade actual. Esta obra é igualmente importante pela forma como aborda o racismo e a junção que faz com ele e com as várias religiões.

A igualdade é um direito de todos e para todos, todo o ser humano tem o direito

de ser respeitado e de respeitar, quem não respeita não se dá ao respeito. Somos todos iguais, não é pelo simples facto de o pigmento da pele ser diferente que vamos deixar de ser um ser humano, não é por acreditarmos em Alá, não é por termos os olhos em bico, não é por sermos avermelhados, isso não nos torna diferentes, o que nos torna diferentes é a maneira como olhamos para as coisas e os juízos que fazemos sobre elas sem mesmo as conhecer. Os negros são negros por causa do sol, os chineses têm os olhos rasgados por causa das tempestades de areia, tudo tem uma razão, mas não há razão nenhuma que justifique o racismo. O ser humano tem que ter a capacidade de aceitar o que é diferente sobretudo quem é diferente, porque embora se diga que hoje em dia o homem é civilizado, existem certas atitudes que ele toma que nem os próprios animais o fazem.

In terms of Portuguese literature, there aren't many works related to racism. I found a relatively recent work that has as its central theme racism, and discusses the differences between the various races, religious differences and the relationship between media racism. The book was written in 2006 by the author Conceição Lourenço and is titled "The truth hurts. Face it". In my opinion, it is a necessary work in the sense that racism is still very present in today's society. This work is also important because of its approach to racism and the way it joins it with various religions.

Equality is a right for all, every human being has the right to be respected and to respect, he who does not respect, is not respected by others. We are all equal, it is not because the skin pigment is different that we will stop being a

human being, not because we believe in Allah, not for having the wide eyes, not for having red skin, it does not make us different, what makes us different is the way we look at things and the judgments we make about others without even knowing them. Africans are black because of the sun, the Chinese have their wide eyes because of sand storms, everything has a reason, but there is no reason to justify racism. The human being must have the ability to accept what is different specially those who are singular, because although it is said that today's man is civilized, there are certain actions that he makes that are unthinkable, even in the animal world.

Ana Rocha nº 1983

Rasismul in Romania

By Calin Hopsitar



Exista rasism in Romania?

Am incercat sa aflam parerile generatiei tinere despre aceasta problema. In acest scop am intrebat diferiti colegi din scoala noastra ce parere au despre rasism si daca el se manifesta sub o forma sau alta in tara noastra. Nu stiu daca parerile colegilor mei din scoala reprezinta o opinie general dar hai sa vedem ce spun ei:

Nikita Galis (clasa a 10 a C) : Rasism ? Nu cred. Avem vedete de televiziune care sunt de culoare

Sigina Portaru (clasa a 10a C): Nu prea avem persoane de culoare in Romania. Poate si de aceea rasismul nu e o problema pentru ca nu ne intalnim cu prea multe persoana de culoare.

Rasism in Romania

By Calin Hopsitar



Is there any rasism in Romania?

We have tried to find out what the young generation thinks about this. This is why I decided to ask colleagues from my school what they think about this and whether rasism is an issue or not in our country. I do not know if my colleagues' opinions represent the general opinion but here they are:

Nikita Galis (10th C grade): Rasism? I don't think so. We have TV stars who are black people.

Sigina Portaru (10th C grade): There aren't many black people in Romania. Maybe that is one more reason why rasism is not a problem in our country. We do not meet many black people.

Alex Ispravnic (clasa a 10 a B): Eu cred ca culoarea pielii chiar nu are nici o importanta. Cred ca numai persoanele limitate cultural sau altfel pot fi rasiste. Mai cred ca in ziua de azi cand lumea circula atat de mult , cand intalnim oameni noi, unii atat de diferiti ca si cultura , religie etc ar fi un mare pacat ca cineva sa mai manifeste rasism. Eu cred ca rasismul este sortit pieirii. Generatia noastra sigur nu este rasista.

Norbert Hajas (clasa a 12 a A): Rasismul este depasit istoric si moral. In Romania am putea spune ca nu exista. Nu cunosc pe nimeni care sa se fi manifestat intr-un fel sau altul in acest sens. Stiu ca in lume inca ne mai confruntam cu astfel de probleme dar cu siguranta incet incet ele vor disparea. Nu mai au ce sa caute in mileniul trei.



Alex Ispravnic (10th B grade): I think that the colour of the skin is not important at all. I believe that only culturally limited people can be racist. I also think that today, when people travel so much, when we meet new people different as culture, religion etc, it would be such a shame that someone be a racist. I think that racism will disappear in time. Our generation for sure is not racist.

Norbert Hajas (12th A grade): Racism is anachronical, both historically and morally. We could say that in Romania it does not exist. I don't know anyone to have ideas of this kind or to have acted in that direction. I know that in the world it is still an issue to be overcome, but I think that slowly but surely it will disappear. It does not belong to the third millennium.



Racismo musical

“O homem que não tem a música dentro de si e que não se emociona com um concerto de doces acordes é capaz de traições, de conjuras e de rapinas”

William Shakespeare

Sentir a arte, e mover-se pela arte depende do estímulo de cada um, a música é por sua vez uma das formas de arte mais exploradas no mundo, e foca temáticas que vão desde o amor, trabalho, riqueza ao racismo.

Embora em Portugal actualmente não exista uma quantidade numerosa de registos no que concerne à discriminação racial, o país ainda lida com diferenças socioculturais que estão ligadas ao seu passado expansivo.

A população tem vindo a engrandecer devido à emigração de povos, principalmente de África, América do Sul e Europa de Leste.

Por isso mesmo, quando associamos a música ao racismo, percebemos que a maior parte das músicas existentes são dos estilos rap, hip hop e hip hop tuga que são interpretadas por artistas maioritariamente negros, o que nos leva a perceber que estes ainda sentem que existe racismo no nosso país.

Numa música de Gabriel o Pensador, intitulada “ Racismo é burrice”, o artista foca o comportamento racista do povo do Brasil falando da sua origem portuguesa, ou seja, o Brasil foi uma das muitas colónias pertencentes à pátria portuguesa, e por isso mesmo muitos povos portugueses migraram para o Brasil e vice versa, e na letra da sua música Gabriel canta, e cito “ nascemos da mistura, então porquê o preconceito?...Nenhum tipo de racismo - eu digo: nenhum tipo de racismo – se justifica ninguém explica, precisamos da lavagem cerebral para acabar com esse lixo que é uma herança cultural, todo o mundo que é racista não sabe a razão, então eu digo meu irmão, seja do povão ou da “elite” não participo pois como eu já disse racismo é burrice”.



Estando inteiramente de acordo com o cantor, o racismo é das formas de desigualdade mais descabidas e a que há mais tempo existe e se manifesta. É por isso que é de extrema importância que se continua a produzir músicas de intervenção que mexam a consciência das pessoas de forma a que criemos uma sociedade universalmente coesa e unida.

Racism in Music

"The man who does not have music inside of him and is not touched by a concert of sweet chords is capable of treachery, of conspiracies and robberies."

William Shakespeare

To experience art, and move by it depends on the stimulation of each individual. Music itself is a form of art most explored in the world, and focuses on themes ranging from love, work, wealth to racism.

Although in Portugal there is not currently a large number of racial discrimination, the country is still dealing with social and cultural differences that are linked to its past.

The population has been enlarging due to the emigration of people, mainly from Africa, South America and Eastern Europe.

Therefore, when we associate the song and racism, we realize that most of the existing



music styles are rap, hip hop and hip hop tuga, which are interpreted by artists who are mostly black. This leads us to be aware that they still feel that there is racism in our country.

In a song of *Gabriel, O Pensador*, entitled "Racism is stupid," the artist focuses on the racist behavior of the Brazilians, speaking of his Portuguese origin: Brazil was one of the many Portuguese colonies, and therefore many Portuguese people migrated to

Brazil and vice versa. Gabriel sings his song, and I quote "born of the mixture, then why the prejudice? ... No kind of racism, I say, any kind of racism - no one is justified explains, we need to brainwash to stop this garbage that is a cultural heritage around the world who is racist does not know the reason, then I say my brother either the people or the "elite" do not participate because as I said racism is stupid."

Being in full agreement with the singer, racism is the most inappropriate forms of inequality and that more time exists and manifests. That is why it is extremely important that artists continue to produce intervention songs that stir people's consciences so that we create a cohesive and united society universally.

Tatiana Dinis Melo nº 2002

MUSIC HAS NO COLOUR

Racism at its worst



Racism is one of the most powerful ways to separate the world and its people. In many cases, racism is due to difference in skin colour. The most extreme way of racial discrimination was the extremist organization called Ku Klux Klan.

Ku Klux Klan, often abbreviated KKK and informally known as The Klan, is the name of three distinct past and present organizations in the United States, which have advocated extremist reactionary currents such as white supremacy, white nationalism, and anti-immigration, historically expressed through terrorism.

Since the middle of the 20th century, the KKK has also been anti-communist. The current manifestation is splintered into several chapters and is classified as a hate group.

In reaction to social changes, the Klan adopted anti-Jewish, anti-Catholic, anti-Communist and anti-immigrant slants.

Although Klan members were concentrated in the South, Midwest and west, there were some members in New England, too.

Rasismul in cea mai rea forma



Rasismul este unul din ceel mai puternice feluri de a separa oamenii in aceasta lume. In multe cazuri rasismul se datoreaza diferentelor de culoare. Cea mai extrema forma de discriminare rasiala este cea asociata Ku Klux Klanului.

Ku Klux Klan, de cele mai multe ori abreviat KKK si in mod informal cunoscut ca si „Clanul”, este numele a trei organizatii din trecut in Statele Unite. Acestea au promovat curente extremiste si ura impotriva persoanelor de culoare din America.

A aprut imediat dupa razboiul de secesiune de la mijlocul secolului trecut si din pacate a avut multi adepti de-a lungul timpului pina aproape de zilele noastre - 1970

De-a lungul istoriei, in functie de schimbarile sociale KKK a fost anti – semit, anti-Catolic, anti – comunist.

Miscarea ku klux Klan se face vinovata de unele

Klan members torched an African American school in Scituate, Rhode Island. The Ku Klux Klan rose to prominence in Indiana politics and society after World War I.

It was made up of native-born, white Protestants of many income and social levels. Nationally, in the 1920s, Indiana had the most powerful Ku Klux Klan. Though it counted a high number of members statewide, (over 30% of its white male citizens) its importance peaked with the 1924 election of Edward Jackson for governor.

A short time later, the scandal surrounding the murder trial of D.C. Stephenson destroyed the image of the Ku Klux Klan as upholders of law and order.

By 1970 the Ku Klux Klan was "crippled and discredited."



Virgil Toma

dintre cele mai mari atrocitati . Au dat foc caselor locuite de persoane de culoare, au ars pe rug, au pus la cale asasinat.

Un moment important in istoria a fost 1924, cind puterea acestei organizatii a ajuns la cote maxime. Aceasta a coincis cu alegerea lui Edward Jackson, ca guvernator in Indiana.

Ceva mai tirziu, scandalul legat de procesul D.C. Stephenson a distrus imaginea KKK si in 1970 putem spune ca este complet discreditat.



Virgil Toma

*I have a dream
That my four little children
will one day
live in nation
where they will not be judged
by the color of their skin
but by the content
of their character.*

Martin Luther King