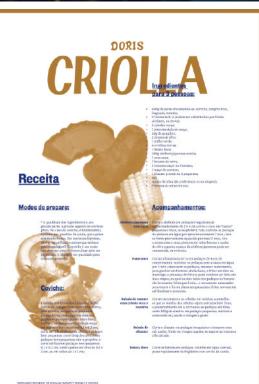
AMELUCO COMOAS CRIOLLAN 0 - Gordo - outes volução caracha. Maior que a 1971 N.Y. cesa. A unificação de todas as na direção do homem. CRIOULO (Oswald Anchade manifecto Antropolajo lermo cunhado po escravigadas e mas ADOLFO CAMINHA senholes, e filhos a AS do contimente of KLEBER CAVALCANTE GOMES 28 de seten SUN RA -colonidismo escravocrata Yous mesticagen · linguas ! · contidas *JOSE onativo regional LEZAMA mested many -) LIMA topic stay asig balaya **Doris Criolla : 2011 - 2014** / mas EPOUARD GLISSANT America eves le mot, FRANÇOISE VERGES Kegiona thim, c'estenton es fou de le crier" nindifen CREOLE - Comide Contigation Geole typica, 1







Doris Criolla is an ongoing project, a research machine on the genealogy of the words crioulo (portuguese), criollo (spanish), créole (french) and creole (english) and proposes a public reflection on historical, cultural and political emancipation and empowerment processes in post-colonial contexts. Betting on conviviality the work develops relational experiments and presentations during lunches and dinners. The investigation was initiated in collaboration with Beta Local in San Juan, Puerto Rico, in October 2011, for the invitation to attend The Harbor program. Since March 2014, the work has been presented in São Paulo, Brazil, in several venues in collaboration with Casa do Povo producing seven meetings for which artists, literary critics and antropologists are invited to think diferent perspectives for creole in diverse disciplines and contexts.

The word creole derives from the Portuguese crioulo form, which in its turn is a diminutive of the word "criar" (to raise) and was originally used in the context of the Portuguese colonies to describe black slaves born in the colonies, in the house of their "masters" to distinguish them from those brought from Africa. In Brazil, this meaning for "crioulo" fell into disuse after the "Law of the Free Womb" or "Law of Rio Branco", approved in 1871. Currently, in Brazilian Portuguese, it refers pejoratively to any black or mulato. However, when used to seeds, plants and fruits it relates to non-GMO.







Recently, a young Brazilian musician and singer adopted the pseudonym "Criolo", reversing its polarity to a positive empowered use of the noun.

The term seems to have migrated to Spanish in the sixteenth century to describe people of Spanish, and further on European, "pure" descent, born in the New World. In some countries the scope of this use was expanded later to include children of mixed descent born in the Americas. In some countries the term still has a pejorative connotation, based on the colonial past, when Europeans and their "Creole" children would had privileges over the "rest" of the population.

In French, the word créole has a similar meaning but is primarily used to refer to the descendants of the black slaves from former French colonies such as the Antilles, Martinique, Saint Domingue (Haiti) Guadeloupe and Île de la Réunion. It is also widely used to describe the créole cuisine and languages of these countries.

In turn, creole languages should not be considered dialects but have to be recognized in its complex singularity in its phonetic features, in its structures, grammar and syntax, which reveal processes of appropriation, empowerment, integration, embodiment and transformation, unique forms of invention, imagination and thought.



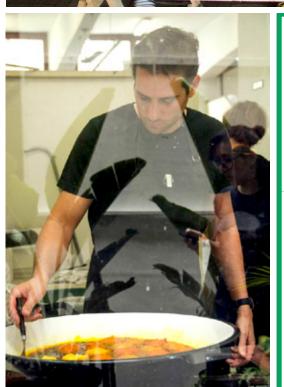






















Hé...CRIOLLA

Aar-rrâ...

Conversa entre Amálio Pinheiro & Amillear Pack

Aaââh...

Cê me arrhoôu...

Cê me arrhoôu...

Remuaci...

Reiucàanacê...

Assau...

Reiucàanacê...

Assau...

Assau...

Assau...

Reiucàanacê...

Assau...

Araaâa...

Araa

