

ΑΠΟ ΑΓΑΠΗ ΓΙΑ ΤΗΝ
ΕΛΕΥΘΕΡΙΑ

La Liberté par Amour
Liberty of Love



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ΕΙΣΑΓΩΓΗ ΣΤΗΝ ΕΛΕΥΘΕΡΙΑ (LIBERTY)

ΠΕΡΙΕΧΟΜΕΝΑ

- Meaning of liberty
- Διάφανες λέξεις
- Types of liberty
- Πηγές



What is liberty?

- Liberty originates from the Latin word «libertas», derived from the name of the goddess «Libertas», who, along with the Goddess of Liberty, usually portrays the concept, and the archaic Roman god Liber.
- The state of being free within society from oppressive restrictions imposed by authority on one's way of life, behaviour, or political views.
- It is a synonym for the word freedom.
- Roman Emperor Marcus Aurelius wrote: a polity in which there is the same law for all, a polity administered with regard to equal rights and equal freedom of speech and the idea of a kingly government which respects, most of all, the freedom of the governed.

ΔΙΑΦΑΝΕΣ ΛΕΞΕΙΣ

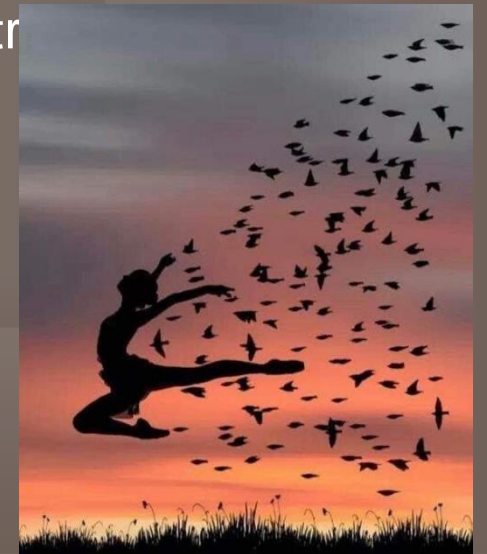
- Οι διάφανες λέξεις είναι λέξεις οι οποίες είναι σε διαφορετικές γλώσσες όμως έχουν την ίδια ρίζα και προφανώς καταλαβαίνουμε την σημασία τους.
- Παραδείγματα **διάφανων λέξεων** σχετικές με την ελευθερία:
- **Ελληνικά:** ανεξαρτησία, ελευθερία, αυτονομία, ισότητα
- **Αγγλικά:** independence, liberty, autonomy, equality
- **Γαλλικά:** indépendance, liberté, autonomie, égalité

TYPES OF LIBERTY/FREEDOM

- Freedom of association.
- Freedom of religion.
- Freedom of speech.
- Freedom to express oneself.
- Freedom of the press.
- Freedom to choose one's state in life



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- Freedom of association. The right to join together with others peacefully to reach common goals and express common opinions, both in public and in private.
 - Freedom of religion is a principle that supports the freedom of an individual or community, in public or private, to manifest religion or belief in teaching, practice, worship, and observance.
 - Freedom of speech is a principle that supports the freedom of an individual or a community to articulate their opinions and ideas without fear of retaliation, censorship, or legal sanction. The right to freedom of expression has been recognized as a human right in the Universal Declaration. A lot of countries have constitutional law that protects free speech.





Freedom of the press is the principle that communication and expression through various media, especially published materials, should be considered a right to be exercised freely. Its preservation may be sought through constitution or other legal protection and security.

Without respect to governmental information, any government may distinguish which materials are public or protected from disclosure to the public. State materials are protected due to either one of two reasons: the classification of information as sensitive, classified or secret, or the relevance of the information to protecting the national interest.



ΜΕΛΗ

Πασχαλινόπουλος Ανδρέας

Σεφερλή Ελένη

Σταμούλης Κωνσταντίνος

Χάλαρη Δήμητρα

Χρυσανθοπούλου Κωνσταντίνα

ΠΗΓΕΣ

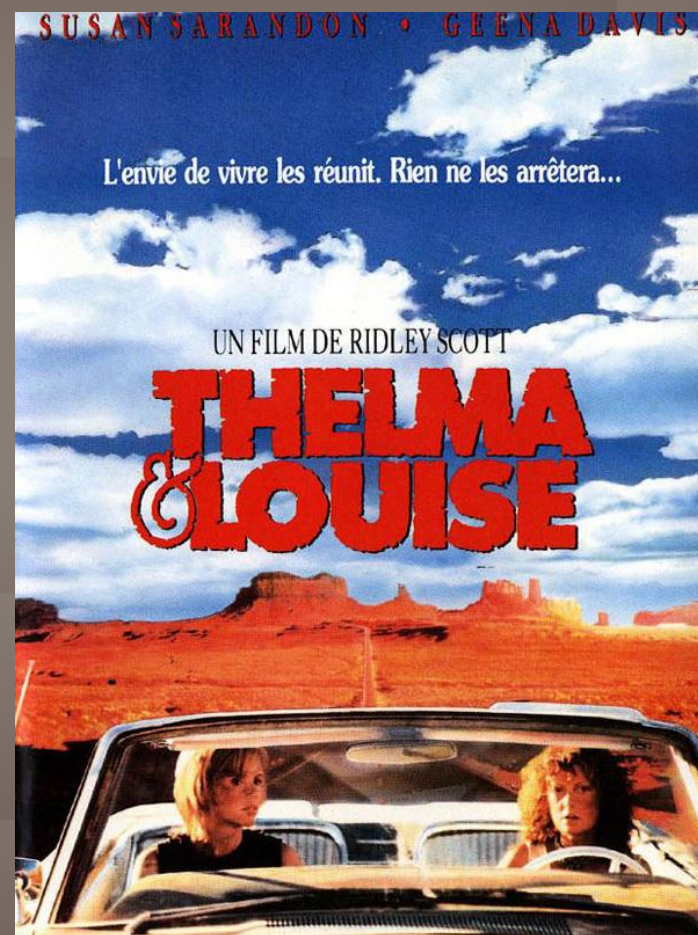
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Films about liberty and love



Thelma and Louise (1991)

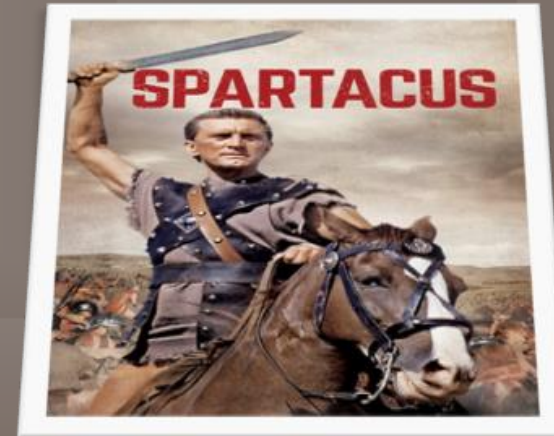
- The first movie is *Thelma & Louise* is a 1991 American female buddy road crime film directed by Ridley Scott and written by Callie Khouri. It stars Geena Davis as Thelma and Susan Sarandon as Louise, two friends who embark on a road trip that ends up in unforeseen circumstances. Filming took place from June to August of 1990. The supporting cast include Harvey Keitel, Michael Madsen, and Brad Pitt in one of his first major film roles. Despite some controversy at the time of its release, accusing the movie of portraying a negative view of men, the film became a critical and commercial success, receiving six Academy Award nominations and winning for Best Original Screenplay. Scott was nominated for Best Director, and both Sarandon and Davis were nominated for Best Actress. To date, this is the most recent film to have two actors nominated in the same category for either Best Actor or Best Actress. It influenced other films and artistic works and became a landmark of feminist film.
- In 2016, the United States Library of Congress selected the film for preservation in the National Film Registry, finding it "culturally, historically, or aesthetically significant". 'You've always been crazy,' says Louise to Thelma. 'This is just the first chance you've had to express yourself.' Beloved by film buffs everywhere, Ridley Scott's road trip movie hardly needs an introduction. Susan Sarandon and Geena Davis play a pair of best friends who, after setting off on a fishing trip, inadvertently end up committing a murder and going on the run from the cops. As the inevitability of their arrest sinks in, the duo get a new kick out of breaking the law and their efforts to avoid capture become ever more brazen, delightful and absurd. You'll be mulling the ending - one of the most famous in the history of Hollywood - long after the credits roll.



Spartacus (1960)

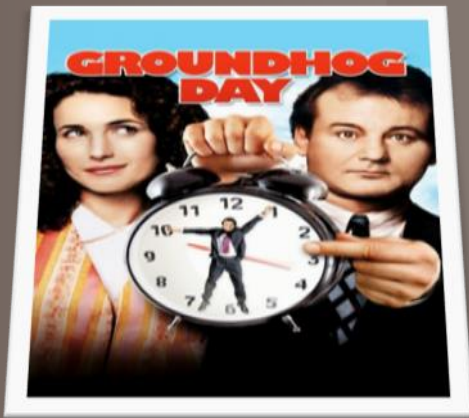
- Spartacus is a 1960 American epic historical drama film directed by Stanley Kubrick written by Dalton Trumbo, and based on the 1951 novel of the same title by Howard Fast. It is inspired by the life story of Spartacus, the leader of a slave revolt in antiquity, and the events of the Third Servile War. It stars Kirk Douglas in the title role, Laurence Olivier as Roman general and politician Marcus Licinius Crassus, Peter Ustinov as slave trader Lentulus Batiatus, John Gavin as Julius Caesar, Jean Simmons as Varinia, Charles Laughton as Sempronius Gracchus, and Tony Curtis as Antoninus.
- Douglas, whose company Bryna Productions was producing the film, removed original director Anthony Mann after the first week of shooting. Kubrick, with whom Douglas had worked before, was brought on board to take over direction. It was the only film directed by Kubrick where he did not have complete artistic control. Screenwriter Dalton Trumbo was blacklisted at the time as one of the Hollywood Ten. Douglas publicly announced that Trumbo was the screenwriter of Spartacus, and President John F. Kennedy crossed American Legion picket lines to view the film, helping to end blacklisting; Howard Fast's book had also been blacklisted and he had to self-publish the original edition.

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- The film won four Academy Awards (Best Supporting Actor for Ustinov, Best Cinematography, Best Art Direction and Best Costume Design), and became the biggest moneymaker in Universal Studios' history, until it was surpassed by Airport (1970). In 2017, it was selected for preservation in the United States National Film Registry by the Library of Congress as being "culturally, historically, or aesthetically significant."



Groundhog Day (1993)

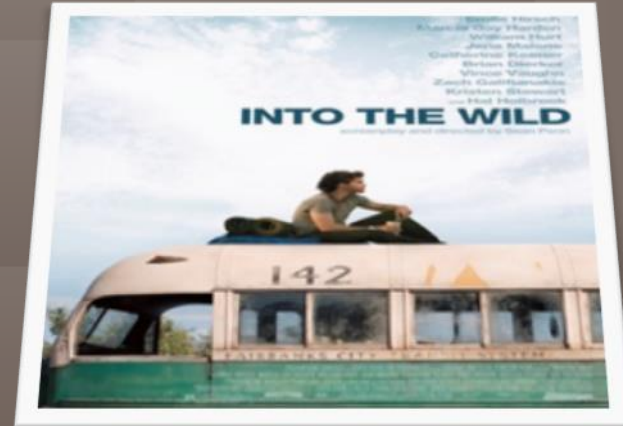
- Phil Connors is the arrogant and egotistical weatherman for local station WPBH-TV Pittsburgh. He has disdain for those with whom he works as well as for his viewers. But he has the most disdain for Groundhog Day held in Punxsutawney, Pennsylvania, which he is to cover for the fourth time in his career, this year with Rita and Larry, the station's new producer and cameraman respectively. Phil wants to get in and out of Punxsutawney as quickly as possible, but a snowstorm forces the threesome to stay an extra night in town after the Groundhog Day festivities. When Phil awakens the next morning, he is experiencing what he thinks is *déjà vu*.
- In reality, he is experiencing that Groundhog Day in Punxsutawney all over again. The same happens the following day and the following. As Phil relives that same Groundhog Day over and over again, he goes through a myriad of highs and lows. But as he comes to the realization that Groundhog Day may be his fate for eternity, he also comes to other realizations, such as that his actions have no long term consequences, but that knowledge, especially as it relates to Rita, can be a powerful and dangerous thing. But he is given opportunity after opportunity to get the day "right".



- **Επιπλέον:**
- The Patriot
- Freedom Writers
- Unbroken
- 12 χρόνια Σκλάβος
- Das Experiment
- Fahrenheit 451
- Gladiator
- Braveheart
- V for Vendetta κ.α.

Into the Wild (2007)

- American biographical adventure drama film written, co-produced, and directed by Sean Penn. It is an adaptation of the 1996 non-fiction book of the same name written by Jon Krakauer and tells the story of Christopher McCandless ("Alexander Supertramp"), a man who hiked across North America into the Alaskan wilderness in the early 1990s. The film stars Emile Hirsch as McCandless and Marcia Gay Harden and William Hurt as his parents; it also features Jena Malone, Catherine Keener, Brian Dierker, Vince Vaughn, Kristen Stewart, and Hal Holbrook. The film premiered during the 2007 Rome Film Fest and later opened outside Fairbanks, Alaska, on September 21, 2007. The film received critical acclaim and grossed \$56 million worldwide. It was nominated for two Golden Globes and won the award for Best Original Song: "Guaranteed" by Eddie Vedder. It was also nominated for two Academy Awards: Best Editing and Best Supporting Actor for Holbrook.
- In April 1992, Christopher McCandless arrives in a remote area called Healy, just north of Denali National Park and Preserve in Alaska. Noting McCandless' unpreparedness, the stranger who drops him off gives him a pair of gumboots. McCandless travels into the wilderness and sets up a campsite in an abandoned city bus, which he calls "The Magic Bus". At first, McCandless is content with the isolation, the beauty of nature around him, and the thrill of living off the land. He hunts with a 22 caliber rifle, reads books, and keeps a diary of his thoughts as he prepares himself for a new life in the wild.



LINKS

- December 2021
- <https://www.spectator.co.uk/article/seven-cult-films-about-freedom#:~:text=Subscribe,The%20Spectator%20Club>

ΜΕΛΗ

Team Members

Vicky Panagiotopouloy

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LIBERTY – THEATER PLAYS



Fuenteovejuna

- A play by the Spanish playwright Lope de Vega. First published in Madrid in 1619, as part of Volume 12 of the Collected plays of Lope de Vega Carpio. The play is believed to have been written between 1612 and 1614. The play is based upon a historical incident that took place in the village of Fuenteovejuna in Castile, in 1476. While under the command of the Order of Calatrava, a commander, Fernán Gómez de Guzmán, mistreated the villagers, who banded together and killed him. When a magistrate sent by King Ferdinand II of Aragon arrived at the village to investigate, the villagers, even under the pain of torture, responded only by saying "Fuenteovejuna did it."



Nikiratos - the road to freedom

- A fighting play that has been considered a milestone for modern Greek drama as it was the first printed play dealing with heroes of 1821 and published in 1826.
- The book "Acquired - The Road to Freedom" describes the importance of stoic freedom and gives us unique topical messages. At a time when we are all called to find the illusion of happiness in having and in the image, the voice of the Stoics comes to remind us to remain faithful to the essential principles we define, the only way to feel truly free.



Freedom

- Freedom - Samuel Beckett was written in French in 1947 and is a play presented in 2005 at a theater in Tehran and won the Nobel Prize in 1969. The plot concerns the efforts of a young member of the bourgeoisie, Victor Krap, to cut himself off from society and his family—while at the same time accepting hand-outs from his mother.
- On April 13, 1998, the French Embassy in Washington, DC, hosted the first staged public reading of Eleftheria as translated by Michael Brodsky and directed by Robert McNamara. The first production of Eleftheria took place in 2005, performed by Naqshineh theatre, as translated by Vahid Rahbani and directed by Vahid Rahbani and Mohammadreza Jouze at the City Theatre of Tehran.

Nineteen Eighty-Four

- 1984 is a 2013 play by Robert Icke and Duncan Macmillan based on the 1949 novel Nineteen Eighty-Four by George Orwell. Smith, a member of the outer Party, spends his days rewriting history to fit the narrative that his government wants citizens to believe. But as the gap between the propaganda he writes and the reality he lives proves too much for Winston to swallow, he begins to seek some form of escape. His desperate struggle to free himself from an all-encompassing, tyrannical state illuminates the tendencies apparent in every modern society, and makes vivid the universal predicament of the individual.



ΜΕΛΗ

- Marilena Pitaraki
- Stella Pelekh
- Anna Tzarou
- Ourania Tantalidou
- Theodwra Xoimpou

Links

- sources: <https://en.Wikipedia.org>
- <https://www.theguardian.com>
- <https://www.amazon.com>

LITERATURE BOOKS BASED ON FREEDOM/LIBERTY

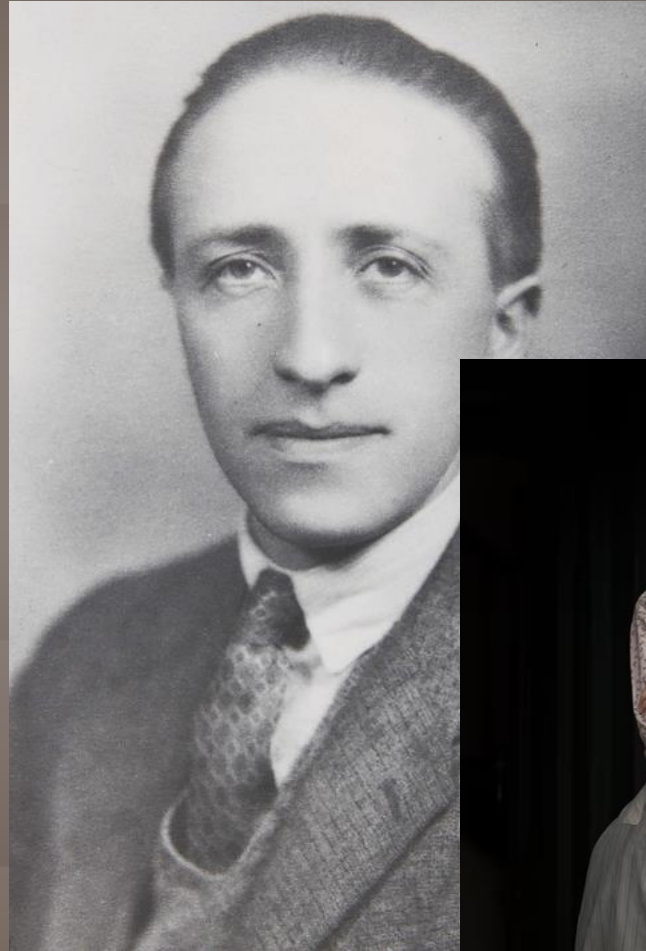
Freedom is a condition in which people have the opportunity to speak, act and pursue happiness without unnecessary external restrictions. Freedom is important because it leads to enhanced expressions of creativity and original thought, increased productivity, and an overall high quality of life . All people have the right to liberty, therefore no one should be deprived of it.



Sunset Song by Lewis Grassic Gibbon

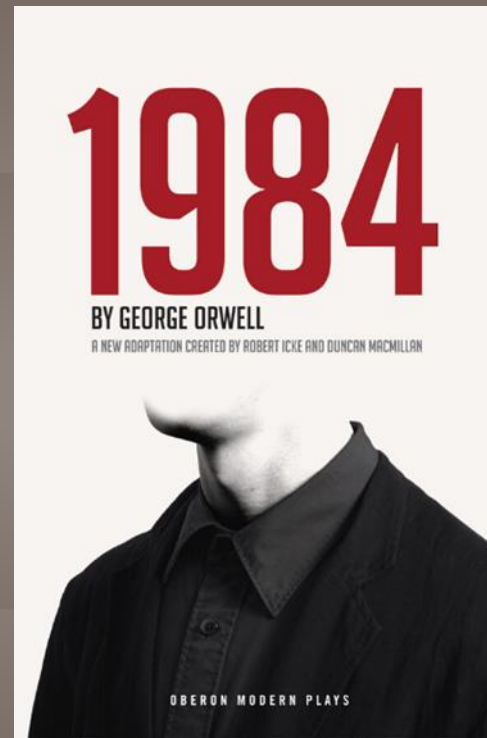
Sunset Song is a 1932 novel by Scottish writer Lewis Grassic Gibbon. It is considered one of the most important Scottish novels of the 20th century. It is the first part of the trilogy A Scots Quair.

The story of Chris Guthrie, a quine from the Mearns of Kinraddie, is a Scottish classic. A bright and passionate girl whose life is limited by circumstance, Chris is also a metaphor for Scotland herself, for the struggles between the dirt of the land and the shine of the city, between cultural cringe and bone-deep belonging, and all the torn and multiple identities we hold inside.

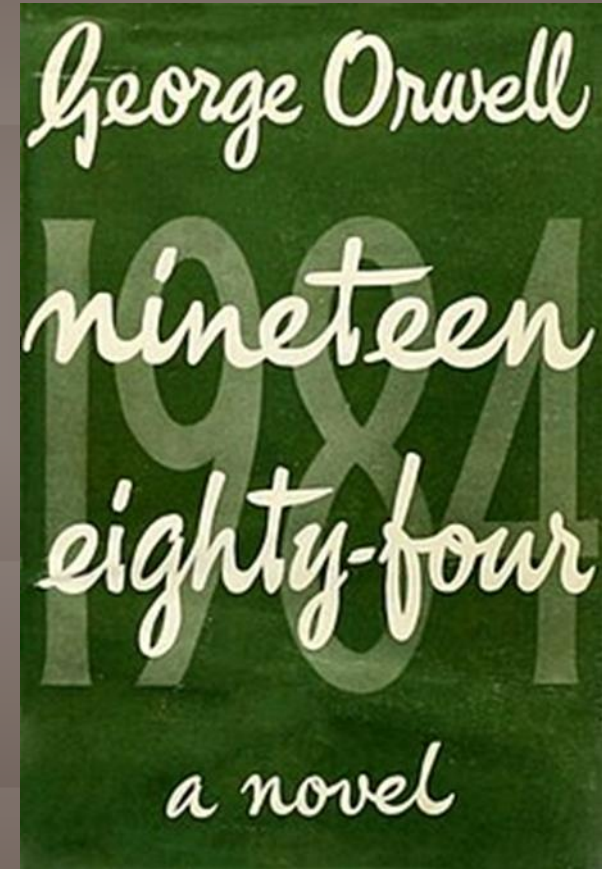


Nineteen Eighty-Four by George Orwell

Nineteen Eighty-Four (also stylised as 1984) is a dystopian social science fiction novel and cautionary tale written by English writer George Orwell. It was published on 8 June 1949 by Secker & Warburg as Orwell's ninth and final book completed in his lifetime. Thematically, it centres on the consequences of totalitarianism, mass surveillance and repressive regimentation of people and behaviours within society. Orwell, a democratic socialist, modelled the totalitarian government in the novel after Stalinist Russia and Nazi Germany. More broadly, the novel examines the role of truth and facts within politics and the ways in which they are manipulated.



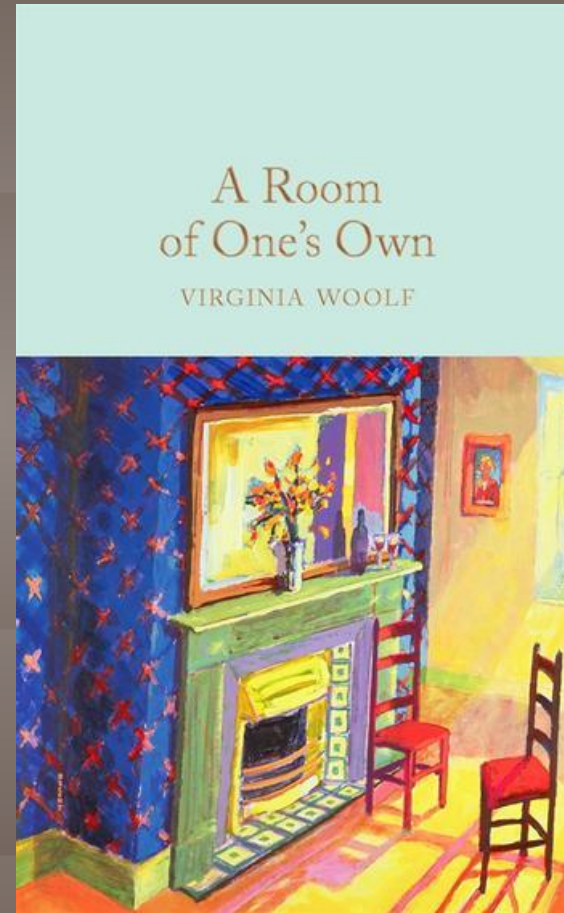
Freedom of thought, freedom of assembly, freedom of movement: imagine living in a world where such fundamental liberties were curtailed by the ruling class of the day. Imagine the notion of Big Brother, of state surveillance, of doublethink and doublespeak. Oh, wait ... Well, at least we've still got the Human Rights Act.



A Room of One's Own by Virginia Woolf

A Room of One's Own is an extended essay by Virginia Woolf, first published in September 1929. The work is based on two lectures Woolf delivered in October 1928 at Newnham College and Girton College, women's constituent colleges at the University of Cambridge.

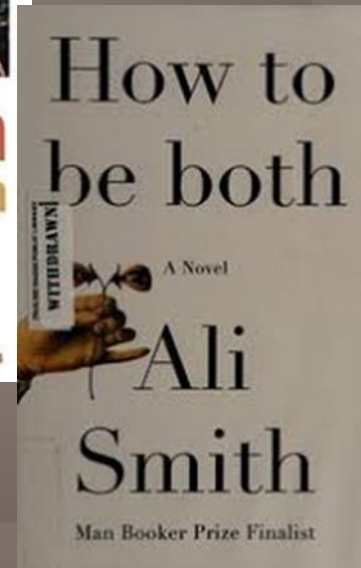
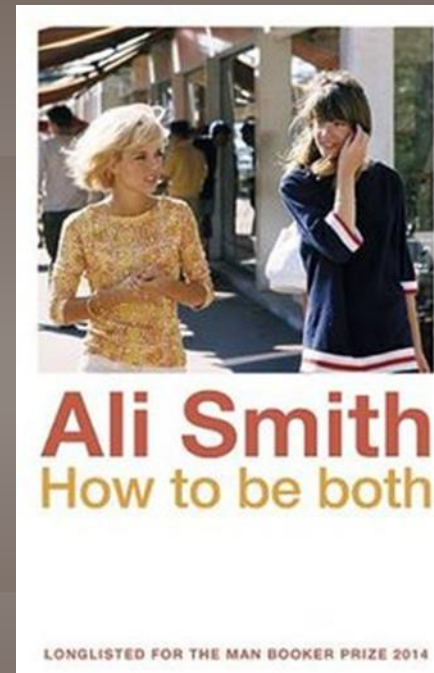
It's ironic that four walls and a closed door might be the most liberating thing of all. But, argues Woolf, to be intellectually free one requires financial and emotional independence too. In her wonderful, expansive rumination on what it takes to be a writer – and, God forbid, a woman – Woolf loops and soars through gardens, libraries and gleaming ivory towers; flitting in and out of minds as diverse as the Four Mary's and Shakespeare's unfortunate sister.



How to Be Both by Ali Smith

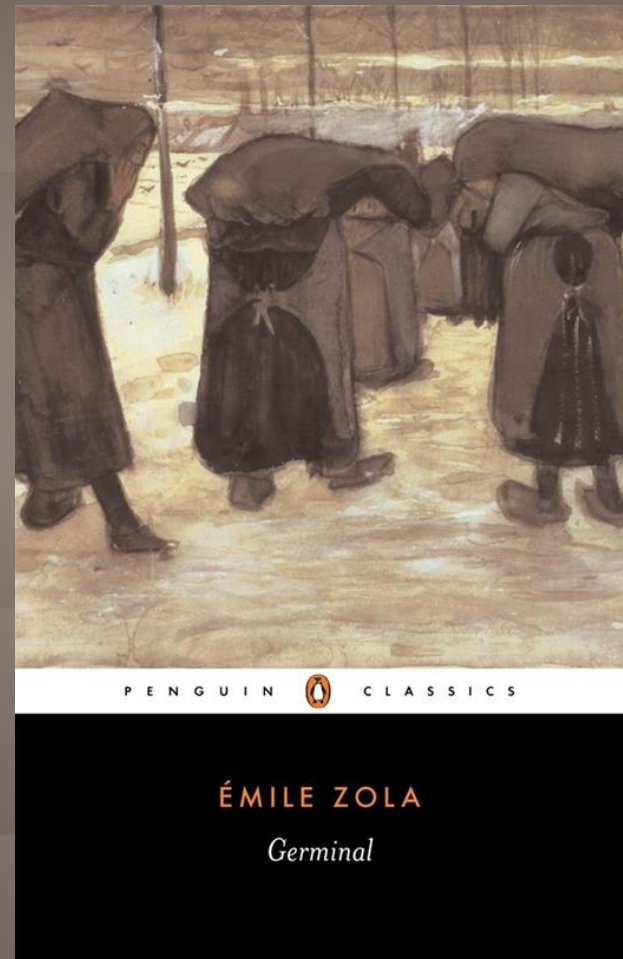
How to Be Both is a 2014 novel by Scottish author Ali Smith, first published by Hamish Hamilton. It was shortlisted for the 2014 Man Booker Prize and the 2015 Folio Prize. It won the 2014 Goldsmiths Prize, the Novel Award in the 2014 Costa Book Awards and the 2015 Baileys Women's Prize for Fiction.

The story is told from two perspectives: those of George, a pedantic 16-year-old girl living in contemporary Cambridge, and Francesco del Cossa, an Italian renaissance artist responsible for painting a series of frescoes in the 'Hall of the Months' at the Palazzo Schifanoia (translated as the 'Palace of Not Being Bored' in the novel) in Ferrara, Italy. Two versions of the book were published simultaneously, one in which George's story appears first, the other in which Francesco's comes first.



Germinal by Émile Zola

The thirteenth novel in Émile Zola's great Rougon-Macquart sequence, *Germinal* expresses outrage at the exploitation of the many by the few, but also shows humanity's capacity for compassion and hope. Etienne Lantier, an unemployed railway worker, is a clever but uneducated young man with a dangerous temper. Forced to take a back-breaking job at Le Voreux mine when he cannot get other work, he discovers that his fellow miners are ill, hungry, and in debt, unable to feed and clothe their families. When conditions in the mining community deteriorate even further, Lantier finds himself leading a strike that could mean starvation or salvation for all.



The Miserable, by Victor Hugo

Les Misérables is a French historical novel by Victor Hugo, first published in 1862, that is considered one of the greatest novels of the 19th century.

Examining the nature of law and grace, the novel elaborates upon the history of France, the architecture and urban design of Paris, politics, moral philosophy, antimonarchism, justice, religion, and the types and nature of romantic and familial love. *Les Misérables* has been popularized through numerous adaptations for film, television and the stage, including a musical.



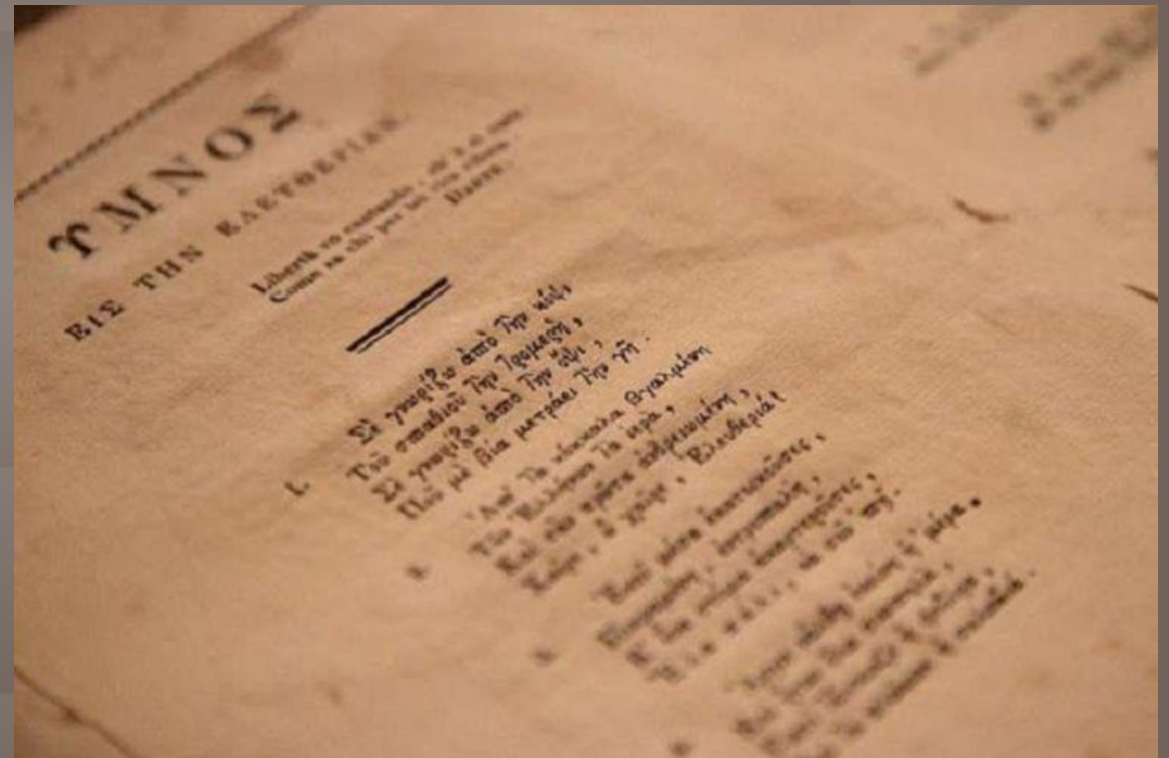
LIBERTY in Poetry

1) Hymn to Liberty, by D. Solomos

Liberty is quite a famous theme in poetry. Used by many poets, liberty is a loved subject used to talk about both revolutions and basic human values. Some of the most well-known poems of this theme are the following:

Hymn to Liberty, by D. Solomos

Inspired by the Greek War of Independence, Solomos wrote the hymn to honor the struggle of Greeks for independence after centuries of Ottoman rule. "Hymn to Liberty" recounts the misery of the Greeks under the Ottomans and their hope for freedom. He describes different events of the War, such as the execution of Patriarch Gregory V of Constantinople, the reaction of the Great Powers, extensively the Siege of Tripolitsa and the Christian character of the struggle.





2) Nuns Fret Not at Their Convent's Narrow room

This poem is written by **William Wordsworth**. To sum up, according to Wordsworth, most people are satisfied with a small space. He believes that freedom can actually originate from restriction. The first lines of the poem list certain people who either live or work in a confined area. However these people are actually benefitting by their confinement. The poet states that too much freedom would be overwhelming and that we wouldn't be able to find joy in it. He suggests that confinement is satisfying because it encourages deep engagement. Based on what Wordsworth says a "prison", actually isn't a prison. After the eighth line, he moves from examples to an analysis of the sonnets' virtues. This allows for the poet to innovate. Through his lines we learn that with regularity and form we can make room for expansiveness.

- And Hermits are contented with their Cells;
- And Students with their pensive Citadels;
- Maids at the Wheel, the Weaver at his Loom,
- Sit blithe and happy; Bees that soar for bloom,
- High as the highest Peak of Furness-Fells,
- Will murmur by the hour in Foxglove bells:
- In truth the prison, into which we doom
- Ourselves, no prison is: and hence for me,
- In sundry moods, 'twas pastime to be bound
- Within the Sonnet's scanty plot of ground;
- Pleased if some Souls
- Who have felt the weight of too much liberty,
- Should find brief solace there, as I have found.

3) Ode to Liberty by Percy Shelley

Come thou, but lead out of the inmost cave
Of man's deep spirit, as the morning-star
Beckons the Sun from the Eoan wave,
Wisdom. I hear the pennons of her car
Self-moving, like cloud charioted by flame;
Comes she not, and come ye not,
Rulers of eternal thought,
To judge, with solemn truth, life's ill-apportioned lot?
Blind Love, and equal Justice, and the Fame
Of what has been, the Hope of what will be?
O Liberty! if such could be thy name
Wert thou disjoined from these, or they from thee:
If thine or theirs were treasures to be bought
By blood or tears, have not the wise and free
Wept tears, and blood like tears?

- At first the poem explains how liberty is actually needed to develop creativity. It emphasizes the power in words and encourages people to end monarchies. Finally, It ends with destruction even though it started with a desire for liberty
- To Shelley, liberty is needed for humanity. The poem is revolutionary and it traces roots to the Greek victory against the Persians. All of Shelley's poems including this one emphasize . In a section of the poem, human mind being related to thoughts is described.

4) Of Old Sat Freedom on the Heights

Of old sat Freedom on the heights,
The thunders breaking at her feet:
Above her shook the starry lights:
She heard the torrents meet.
There in her place she did rejoice,
Self-gather'd in her prophet-mind,
But fragments of her mighty voice
Came rolling on the wind
Then stept she down thro' town and field
To mingle with the human race,
And part by part to men reveal'd
The fulness of her face
Grave mother of majestic works,
From her isle-altar gazing down,
Who, God-like, grasps the triple forks...

- This poem is written by Alfred Lord Tennyson. He is one of the most famous English poets. He used classic myths, medieval legends and observations of nature.
- Tennyson believes liberty is an ideal that was given to us by the heavens. He pictures freedom as a woman hanging from the heaven with thunders at her feet and starry sky above her. She proceeded to slowly reveal herself to mankind.

5) As freedom is a breakfast food by E. E. Cummings

as freedom is a breakfast food
or truth can live with right and wrong
or molehills are from mountains made
—long enough and just so long
will being pay the rent of seem
and genius please the talent gang
and water most encourage flame
as hat racks into peach trees grow
or hopes dance best on bald men's hair
and every finger is a toe
and any courage is a fear
long enough and just so long
will the impure think all things pure
and hornets wail by children stun

- The theme of the poem is the nature of all things in life with concepts such as freedom. It compares freedom with breakfast since it is the food that gets you through the day. The rest of the poem compares things with their elementary parts. For example “truth can live with right and wrong”. Truth can sometimes be hurtful and wrong.

6) Liberty by Edward Thomas

The last light has gone out of the world, except
This moonlight lying on the grass like frost
Beyond the brink of the tall elm's shadow.
It is as if everything else had slept
Many an age, unforgotten and lost
The men that were, the things done, long ago,
All I have thought; and but the moon and I
Live yet and here stand idle over the grave
Where all is buried. Both have liberty
To dream what we could do if we were free
To do some thing we had desired long,
The moon and I. There's none less free than who
Does nothing and has nothing else to do,
Being free only for what is not to his mind,
And nothing is to his mind.

- At first the poem talks about hope. It discusses the relation between peace and hopelessness. "and but the moon and I" It says moon and him are still alive to emphasize on the loneliness. "To dream what we could do if we were free" This statement shows that there is no liberty there, because the freedom of thinking about liberty is very little freedom. "Like this...be so poor" The speaker believes they would be rich if they took every moment they wondered if they were truly free or not. He explains that speculating on freedom cant make you poorer, only happier. Throughout the poem the poet wonders: If you have the freedom to consider about something but not the freedom to do it, do you actually have liberty? The answer can be both yes and no based on how you view it. He suggests that liberty is an abstract and complicated concept that cant be perfected easily.

LINKS

ΜΕΛΗ

https://en.wikipedia.org/wiki/How_to_Be_Booth

<https://amp.theguardian.com/books/2016/apr/13/top-10-books-about-freedom-george-orwell-virginia-woolf>

https://en.wikipedia.org/wiki/Nineteen_Eighty-Four

<https://www.goodreads.com/book/show/28407.Germinal>

https://en.wikipedia.org/wiki/Sunset_Song

https://en.wikipedia.org/wiki/A_Room_of_One's_Own

▪ ΕΥΑ ΠΑΣΧΑΛΙΝΟΠΟΥΛΟΥ

▪ ΓΙΑΝΝΗΣ ΣΕΤΤΑΣ

▪ ΚΛΕΟΠΑΤΡΑ ΦΥΡΙΓΟΥ

▪ ΠΙΝΚΓ ΤΙΝΓΚ

Songs about Liberty: Συννεφιασμένη Κυριακή

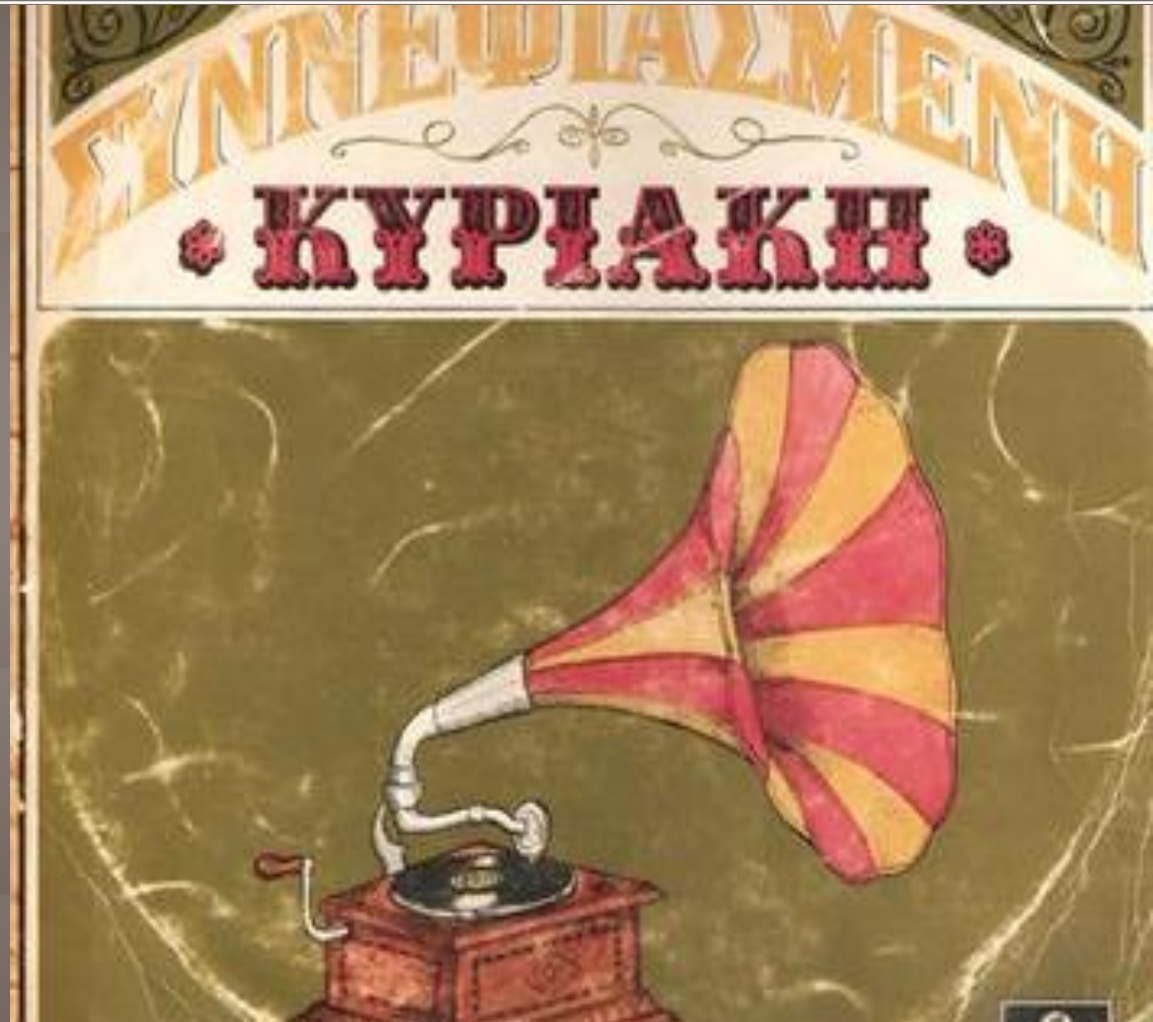
Η **Συννεφιασμένη Κυριακή** είναι ρεμπέτικο τραγούδι σε μουσική και στίχους του **Βασίλη Τσιτσάνη**. Το τραγούδι άρχισε να γράφεται το 1943 και ολοκληρώθηκε το 1948. Το θέμα του τραγουδιού ήταν εμπνευσμένο από τις κακουχίες που περνούσαν οι Έλληνες τα χρόνια της Κατοχής. Αργότερα ο μεγάλος Τσιτσάνης ανέφερε τα εξής: “Ήταν εκείνα τα καταραμένα Χριστούγεννα της κατοχής... Γύριζα από την ταβέρνα χαράματα και πάνω στο παγωμένο χιόνι ήταν ακόμη ζεστό το παγωμένο αίμα κάποιου σκοτωμένου παλικαριού έξω από το σπίτι μου.” Η πρώτη εκτέλεση του τραγουδιού έγινε το 1948 από τον Πρόδρομο Τσαουσάκη και την Σωτηρία Μπέλλου, ενώ το έχουν ερμηνεύσει και άλλοι τραγουδιστές όπως ο Στέλιος Καζαντζίδης με την Μαρινέλλα και την Γιώτα Λύδια, η Δήμητρα Γαλάνη, ο Γιώργος Νταλάρας, η Γλυκερία, ο Δημήτρης Μπάσης με τον Δημήτρη Μητροπάνο και τον Θέμη Αδαμαντίδη και άλλοι.

[Συννεφιασμένη Κυριακή](#) (video)



1) Cloudy Sunday

1) Cloudy Sunday (Συννεφιασμένη Κυριακή) is a "Rebetiko" song composed by Vasilis Tsitsanis. The writing of the song commenced in 1943 and was completed in 1948. The theme of the song was inspired by the hardships that the Greek people were going through during the German occupation back in the second world war. Later, Tsitsanis said the following: "Those bloody Christmas of the occupation.....I remember myself returning from the tavern at the crack of dawn while right in front of my house on the frozen snow the blood of a young man's dead body was still warm". The song was first read in 1948 by Prodromos Tsaousakis and Sotiria Bellou, while it has been performed by other vocalists like Stelios Kazantzidis with Marilena and Giota Lydia, Dimitra Galani, George Dalaras, Glykeria and many others.



Bandiera rossa

Bandiera rossa:

- Το **Bandiera rossa** (στα ελληνικά Κόκκινη Σημαία) είναι ένα ιταλικό πολιτικό τραγούδι που έγινε εμβατήριο του ιταλικού αγροτικού κινήματος όπου και κατέληξε εμβατήριο του σοσιαλισμού, αλλά και του κομμουνισμού. Τους στίχους του φέρεται να έγραψε ο Carlo Tuzzi περί το 1908, η δε μελωδία του προέρχεται από ιταλικό δημοτικό τραγούδι της Λομβαρδίας. Ο ύμνος αυτός προβλήθηκε ιδιαίτερα στις απεργιακές κινητοποιήσεις και ταραχές κατά την λεγόμενη Κόκκινη Εβδομάδα του 1914 όπου και καθιερώθηκε ως επαναστατικό τραγούδι.
- [Bandiera Rossa](#) (video)

Στίχοι τραγουδιού:

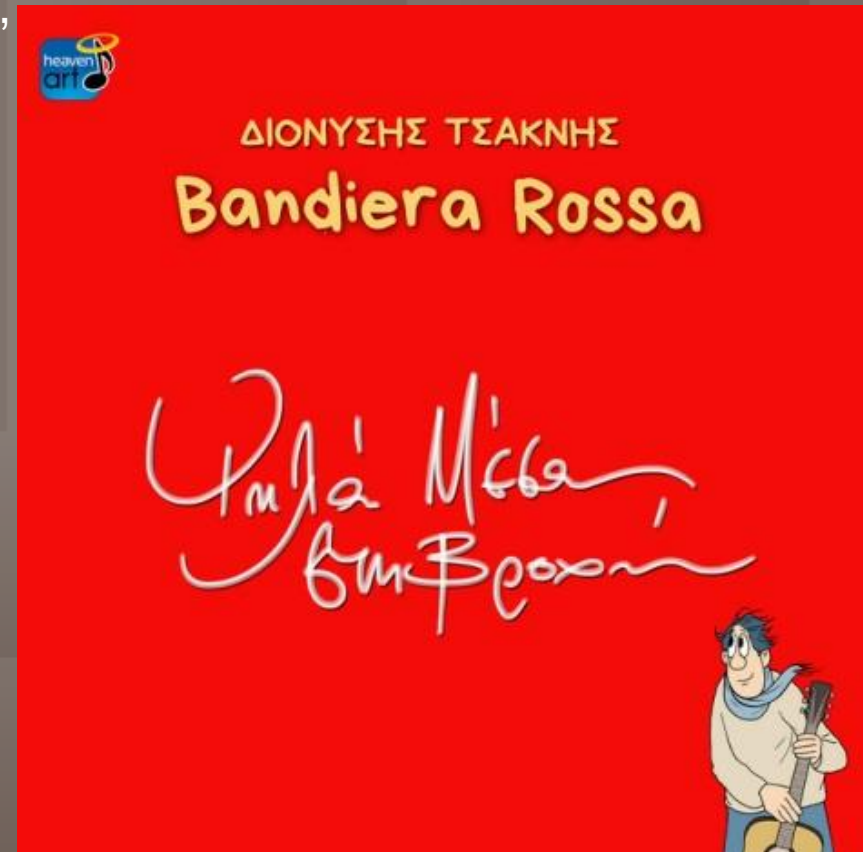
Avanti o popolo, alla riscossa,
Bandiera rossa, Bandiera rossa.
Avanti o popolo, alla riscossa,
Bandiera rossa trionferà.
Bandiera rossa la trionferà
Bandiera rossa la trionferà
Bandiera rossa la trionferà
Evviva il socialismo e la libertà.

2) Bandiera rossa:

Bandiera rosa (the red flag in Greek) is an Italian political song which became the march of the Italian farmers movement which in following years turned out to be the march of socialism and communism. The lyrics of the song seem to have been written by Carlo Tuzzi in 1908 , the melody of the song comes from the Italian folk singing of Lombardy. This anthem was first seen on strikes, movements and conflicts during the red week of 1914 in which was established as a revolutionary song.

English translation of the song's lyrics:
Forward people, towards redemption

Red Flag, Red Flag
Forward people, towards redemption
Red Flag will triumph.
Red Flag will be triumphant,
Red Flag will be triumphant,
Red Flag will be triumphant,
Long live socialism and freedom.





La Marseillaise

La Marseillaise είναι ο εθνικός ύμνος της Γαλλικής Δημοκρατίας. Η σύνθεση του ύμνου ανήκει στον αξιωματικό του γαλλικού στρατού Claude Joseph Rouget de Lisle Γράφτηκε στο Στρασβούργο την νύκτα της κήρυξης του πολέμου μεταξύ Γαλλίας και Αυστρίας 17 Απριλίου 1792. Αρχικά τιλοφορήθηκε Πολεμικό άσμα για τη στρατιά του Ρήνου αφού γράφτηκε σαν πολεμικό εμβατήριο. Κατά την επιστροφή του γαλλικού στρατού κάποιοι Μασσαλιώτες εθελοντές άρχισαν να το τραγουδούν στους δρόμους του Παρισιού οπότε και ονομάστηκε στην αρχή «Τραγούδι των Μασσαλιωτών» και αργότερα «Μασσαλιώτιδα». Με τον τίτλο δε αυτόν τραγουδήθηκε στην Όπερα κατά τη κήρυξη της Δημοκρατίας οπότε και συμπεριλήφθηκε στις 30 Σεπτεμβρίου 1792 στη χορογραφία του Γκαρμιέλ ως «Προσφορά εις την Ελευθερία». Διαρκούσης όμως της Αυτοκρατορίας και της Παλινόρθωσης θεωρήθηκε επαναστατικό τραγούδι.

- Η Γαλλική Εθνοσυνέλευση την αποδέχτηκε ως το γαλλικό εθνικό ύμνο σε διάταγμα που εκδόθηκε στις 14 Ιουλίου 1795, καθιστώντας την τον πρώτο ύμνο της Γαλλίας. Το τραγούδι είχε απαγορευτεί εντελώς από τον Λουδοβίκο τον 18ο και τον Κάρολο τον 10ο. Αποκαταστάθηκε λίγο μετά την Επανάσταση Ιουλίου του 1830. Κατά τη διάρκεια του δέκατου ένατου έως τις αρχές του εικοστού αιώνα, η «Μασσαλιώτιδα» αναγνωρίστηκε ως ύμνος του διεθνούς επαναστατικού κινήματος ως εκ τούτου εγκρίθηκε από την Κομμούνα του Παρισιού το 1871. Οκτώ χρόνια αργότερα, το 1879, αποκαταστάθηκε ως ο εθνικός ύμνος της Γαλλίας και έχει παραμείνει από τότε.

3) La Marseillaise:

La Marseillaise is a national anthem of the French republic. The anthem was written by an officer of the French army Claude Joseph Rouget de Lisle. It was written in Strasburg the night of the declaration of war between France and Austria in 17th of April 1792. At first it was titled as a song of heroic deeds for the army of Rhineland since it was written as war march. During the return of the French army some volunteers from Marseillaise, begun singing the march in the streets of Paris, so in the beginning it was named «Song of Massiliote» and later « Marseillaise». With this title it was sung in an opera during the

declaration of democracy, so it was conducted in 30th of September 1792 in the choreography of Garmiel as an «offering to Liberty». But during the times of the empire and restoration it was considered a revolutionary song. The national assembly of France established Marseillaise as the first national anthem of France in a declaration which was published in 14th of July 1795. The song was completely banned by Ludovico the 18th and Charles the 10th. It was restored shortly after the July Revolution of 1830. During the nineteenth to the beginning of the twentieth century, the " Marseillaise " was recognized as the anthem of the international revolutionary movement and was therefore adopted by the Paris Commune in 1871. Eight years later, the 1879, was restored as the national anthem of France and has remained ever since.



Κάνε λιγάκι υπομονή

Το «Κάνε λιγάκι υπομονή» είναι ένα από τα πιο φημισμένα τραγούδια του ελληνικού τραγουδιού σε στίχους και μουσική του Βασίλη Τσιτσάνη. Ερμηνεύτηκε από την Μάγια Μελάγια, Γιώργο Νταλάρα, Σωτηρία Μπέλλου, Γιάννη Πάριο, Μαρινέλλα και άλλους. Μετά την κατοχή ο εμφύλιος πόλεμος βγάζει στην παρανομία χιλιάδες Έλληνες. Οι αντάρτες και οι αγωνιστές της Κατοχής διώκονται από τους δεξιό παρακράτος και τους συνεργάτες των Γερμανών που αλωνίζουν ελεύθεροι με την ανοχή όλων των αστικών παρατάξεων”. Η ελευθερία της έκφρασης καταργείται και οι εμπλεκόμενοι στα αριστερά μέσα ενημέρωσης της περιόδου της Κατοχής οδηγούνται στα στρατοδικεία.

- Όλοι οι Έλληνες πολίτες θεωρούνται εν δυνάμει ύποπτοι εκτέλεσης παράνομων πράξεων. Έναν από τους ελάχιστους τρόπους δημόσιας έκφρασης μέσα από κωδικοποιημένα μηνύματα αποτελεί το ρεμπέτικο τραγούδι. Η κυκλοφορία “παράνομων” ιδεών διώκεται και το ρεμπέτικο αποτελεί το στήριγμα όσων νιώθουν ότι πνίγονται από ένα καθεστώς φόβου και βίας. Μία σειρά από “απαγορευμένα ρεμπέτικα” που ήδη διώκονταν πριν από την περίοδο του πολέμου, αναβιώνουν στα τέλη του εμφυλίου πολέμου και στην μετεμφυλιο-πολεμική Ελλάδα. Το 1948 ο Βασίλης Τσιτσάνης γράφει το “Κάνε λιγάκι υπομονή” ή αλλιώς “Μην απελπίζεσαι”. Ο Τσιτσάνης, θέλοντας να παραπλανήσει τη λογοκρισία, βάζει στο τραγούδι του ερωτικά στοιχεία Κυκλοφόρησε σε πρώτη εκτέλεση με την Σωτηρία Μπέλλου και τον Βασίλη Τσιτσάνη στις 11 Νοεμβρίου του 1948.

4) Κάνε λιγάκι υπομονή:

Ο ίδιος ο Β. Τσιτσάνης ανέφερε: “Τότε, με τα τραγικά γεγονότα του εμφυλίου πολέμου ήταν πολύ δύσκολο να γράψεις εκείνο που ήθελες. Υπήρχε η λογοκρισία που δεν έδινε εύκολα άδεια για να γραμμοφωνήσεις τραγούδι. Εννοώ εκείνα που είχαν κατά τη γνώμη τους ύποπτους στίχους και έβλεπαν κάποια πολιτική σκοπιμότητα. Τότε, το 1949, ή λίγους μήνες νωρίτερα, έγραψα μέσα στα άλλα, και ένα που του έβαλα αλληγορικά λόγια, ακριβώς από το φόβο της λογοκρισίας, αλλά η σημασία του φαίνεται καθαρά: «Μην απελπίζεσαι και δεν θ’ αργήσει, κοντά σου θα ‘ρθει μια χαραυγή, καινούργια αγάπη να σου ζητήσει, κάνε λιγάκι υπομονή.....”. Στη λέξη “χαραυγή” αντιστοιχεί η ελευθερία, που θα διώξει τα σκοτάδια της σκλαβιάς του αγγλοαμερικάνικου ιμπεριαλισμού και των ντόπιων συμφερόντων. Αυτό το νόημα έδωσε και δίνει το τραγούδι ως σημείο αναφοράς σε γενιές αγωνιστών.

▪ “Κάνε λιγάκι υπομονή” is one of the most famous Greek songs in lyrics and music by Vassilis Tsitsanis. Performed by Maya Melagia, George Dalara, Sotiria Bellou, Giannis Parios, Marinella and others. After the occupation, the civil war had thousands of Greeks expelled. The guerrillas and the fighters of the Occupation are being persecuted by the right-wing para state and the collaborators of the Germans who are threshing freely with the tolerance of all the bourgeois factions ". Freedom of expression is abolished and those involved in the left-wing media of the Occupation period are taken to military courts. All Greek citizens are considered potential suspects in the execution of illegal acts.

One of the few ways of public expression through coded messages is the rebetiko song. The circulation of "illegal" ideas is persecuted and rebetiko is the support of those who feel that they are drowning in a regime of fear and violence. A series of "forbidden rebetikas" that were already persecuted before the war, are revived at the end of the civil war and in post-civil war Greece.

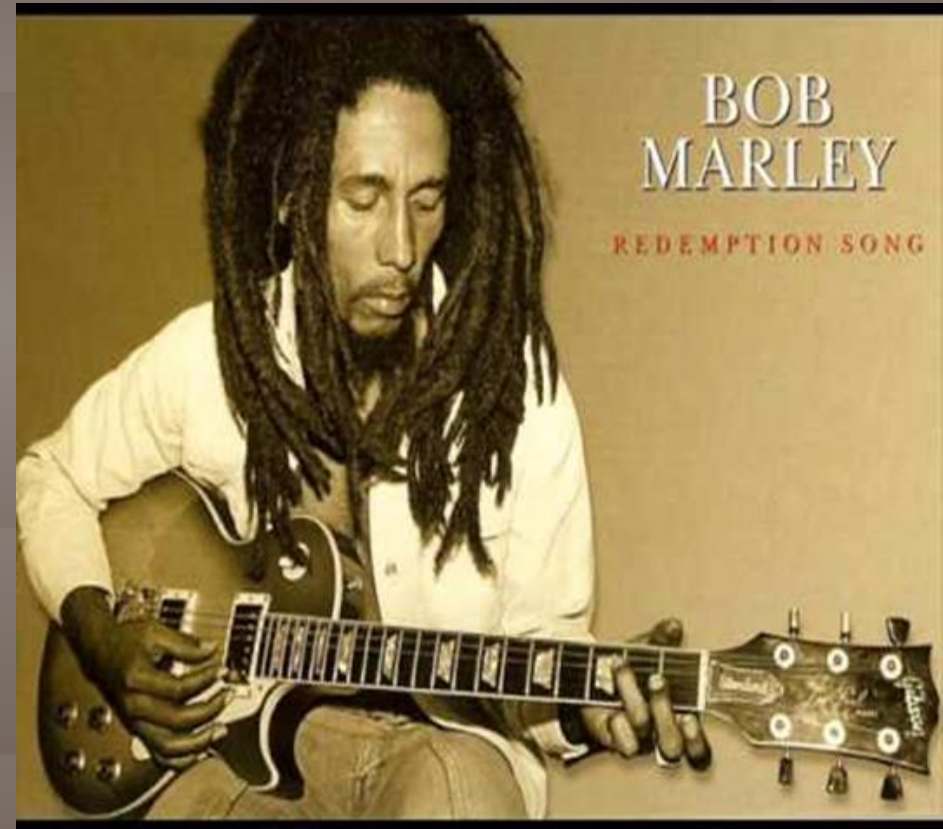
In 1948 Vassilis Tsitsanis wrote "Have a little patience" or "Do not despair". Tsitsanis, wanting to mislead the censorship, puts erotic elements in his song. Released in the first performance with Sotiria Bellou and Vassilis Tsitsanis on November 11, 1948.



5) Redemption song:

Τον Ιούνιο του 1980 βγήκε το "Uprising", το τελευταίο άλμπουμ του Bob Marley ενώ πάσχει από καρκίνο που θα κερδίσει ένα χρόνο αργότερα, στις 11 Μαΐου 1981.

Ο Marley παρόλο που έχει ήδη αφήσει το στίγμα του στην ιστορία της μουσικής αυτός ο δίσκος κλείνει με ένα τραγούδι που θα γίνει παγκόσμιο "Redemption Song", ακούγεται σαν την τελική διαθήκη ενός καταδικασμένου Marley, αλλά ήδη αναγνωρισμένος ως αθάνατος καλλιτέχνης και αιώνιος μύθος παντού σε όλο τον πλανήτη.



Redemption song:

Το τραγούδι συνοψίζει, σαν προαίσθημα, τη ζωή του Bob Marley, τη δίψα του για ελευθερία και την επιθυμία για λύτρωση. Το Redemption Song αντικατοπτρίζει επίσης τους αγώνες σε όλη τη ζωή του.

Ενώ ηχογραφήθηκε μια reggae έκδοση με το συγκρότημα, ο Bob Marley προτιμά μια ακουστική έκδοση. Μόνος με την κιθάρα του...

Αυτός ο τίτλος που παραπέμπει στους σκλάβους προγόνους, την ανακάλυψη της πίστης, τον αγώνα για την ελευθερία, ήταν μεγαλοπρεπής και οδυνηρός, ωστόσο, η ερμηνεία είναι οικεία.

- "Uprising", Bob Marley's last album, was released in June 1980 while he was fighting a tough battle against cancer which he won a year later, on May 11, 1981. Marley, although he has already left his mark on the history of music, this album wraps up with a song that will become a global "Redemption Song", sounds like the final testament of a doomed Marley, but already recognized as an immortal artist and eternal legend everywhere in all over the planet. The song sums up, as a premonition, the life of Bob Marley, his thirst for freedom and the desire for redemption. The Redemption Song also reflects the struggles throughout his life. While a reggae version was recorded with the band, Bob Marley prefers an audio version. Alone with his guitar ... This title, which refers to slave slaves, the discovery of faith, the struggle for freedom, was majestic and painful, however, the interpretation is familiar.

6) Σε ψηλό βουνό:

Τα ριζίτικα τραγούδια είναι το παλαιότερο είδος κρητικής μουσικής και προέρχονται κυρίως από τη Δυτική Κρήτη, ωστόσο είναι διαδεδομένα και στην κεντρική και ανατολική Κρήτη. Τα ριζίτικα τραγούδια δεν έχουν ονόματα, αναφερόμαστε σε αυτά με τον πρώτο τους στίχο, ή με κάποιον άλλο στίχο τους. Τα ριζίτικα τραγούδια δε χορεύονται, χωρίζονται παραδοσιακά σε τραγούδια της τάβλας και της στράτας. Η μουσική τους είναι σοβαρή και με στοιχεία πόνου.

Στο συγκεκριμένο ιστορικό επαναστατικό αλληγορικό ριζίτικο τραγούδι, ο τραγουδιστής δεν τραγουδάει για το πουλί αετό και για τα χιόνια και κρούσταλλα της φυσικής κακοκαιρίας, αλλά για τον αιώνιο πανανθρώπινο πόθο της Λευτεριάς. Ο ήλιος συμβολίζει τους αγώνες που θα λιώσουνε τα χιόνια της σκλαβιάς από τα φτερά του ελεύθερου αετού που φτιάχτηκε για να πετάει ψηλά στους ουρανούς.

Οι Κρήτες τραγουδούσαν το ριζίτικο με αυτούς τους στίχους ώστε οι εκάστοτε κατακτητές να μην καταλαβαίνουν το βαθύτερο νόημα του τραγουδιού.

- Radical songs are the oldest type of Cretan music and come mainly from Western Crete, however they are also widespread in central and eastern Crete. The radical songs do not have names, we refer to them with their first verse, or with some other verse. The radical songs are not danced, they are traditionally divided into "tabla" and "strata" songs. Their music is serious and with elements of pain.
- In this historical revolutionary allegorical radical song, the singer does not sing about the eagle bird and the snow and crystals of natural bad weather, but about the eternal universal desire of Freedom. The sun symbolizes the struggles that will melt the snow of slavery from the wings of the free eagle that was made to fly high in the skies. The Cretans sang the "rizitiko" with these lyrics so that the conquerors could not understand the deeper meaning of the song.

LINKS

<https://youtu.be/yuTWdVn0kn8>

<https://youtu.be/-vabn-vSEVM>

<https://youtu.be/hAXoGxLx6yk>

<https://youtu.be/kOFu6b3w6c0>

<https://youtu.be/PIQSEq6tEVs>

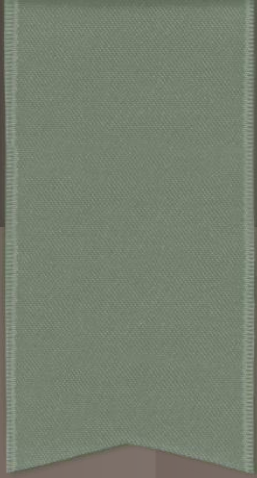
https://youtu.be/rHLihm_9hsw

ΜΕΛΗ ΟΜΑΔΑΣ

- George Triantafylou
- Ioannis Triantafylou
- Stavropoulos A. Konstantinos
- George Papanikolaou
- Dimitrios Spyropoulos

Liberté!





ΕΥΧΑΡΙΣΤΟΥΜΕ ΓΙΑ ΤΗΝ ΠΡΟΣΟΧΗ ΣΑΣ!