

THE CORDEL OF CEARÁ DO PARÁ (FRANCISCO GOMES) AND THE PEASANT STRUGGLES IN THE AMAZONIAN DEVELOPMENTAL CROSSROADS¹

O CORDEL DE CEARÁ DO PARÁ (FRANCISCO GOMES) E AS PELEJAS CAMPONESAS NA ENCRUZA DESENVOLVIMENTISTA AMAZÔNICA
EL CORDEL DE CEARÁ DO PARÁ (FRANCISCO GOMES) Y LAS LUCHAS CAMPESINAS EN LA ENCRUCIJADA DEL DESARROLLO AMAZÓNICO

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ABSTRACT:

The article analyzes two cordel booklets produced by Francisco Gomes, known as Ceará do Pará, where he reflects from the perspective of subjects placed in conditions of subordination, that is, against the grain, the development policies imposed on the Amazon and the impacts that they provoke among local populations.

KEYWORDS: Popular Communication; Amazon; Development; R- existence.

Introduction

The European medieval trova of the 11th and 12th centuries is considered as the turning point departure from the so-called cordel literature. However, it is with the Industrial Revolution and the creation of press that the leaflet produced with ordinary and affordable paper began to become popular. At this juncture, it promotes the vulgarization of themes considered the monopoly of professors, like the thought of Ariosto and of Tasso, and even classics of Greek and Latin literature, which squares and markets gain leave of the auctioneers from the era at Italy, at France It is at Peninsula Iberian. Born, at the same time, marked by orality and the written record, point out Marques e Silva (2016) and Marques (2022).

According to you referred authors, O booklet at Italy it was known as "libretti muriccioli", while at France, gone of the centuries XVI It is XVII, the name adopted was literature in "colportage" It is little books from the Library Blue. At Spain, the popular communication was known as "pliegos sueltos"; the flying leaves or loose and also,

¹ Result of the extension project Fight for land in the Amazon, at the Federal University of Western Pará (Ufopa), which includes the representation of the Amazon in cordel literature from Ceará do Pará. (Francisco Gomes).

cordel literature, predominated in Portugal. These represent the archetype of the northeastern experience in the final years of the 19th century. Assis (2022), at the investigate the Portuguese experience and its relationship with Brazil, recalls that the work of playwright and poet Portuguese Gil Vincent he has as support initial such leaflets.

If in national places we had Blind Aderaldo as a reference, for bands of Portugal in the 16th century, records Assis (2022), the blind man went by the name of Baltasar Dias. The author wrote both in prose and verse, and had the consent and sympathy of King D. João III. In addition to Dias, other blind people used the same resource in communication, what in Earth lusa, also he came the to be known as literature of the blind.

D'Olive (2010, p. 5) confirms the weight of orality in the construction of poetry cordel, according to the author:

A recitation, of that mode, It is one factor fundamental at the string. A structure with well-marked rhymes and metrics sets up a rhythm what It is important at the time from the declamation of the leaflets by the poets. This fixed structure marks the relationship with the oral in the cordel. You leaflets, generally, they are organized in verses in seven syllables meters with stanzas of six or seven lines, with a rhyme scheme stabilized.

For in addition from the orality Iberian, Marques It is Silva (2016) point for the African influence in the composition of Cordelist literature, where they emphasize, from the writings by Gilberto Freyre, in Casa Grande and Senzala, the importance of "black women old" It is of "you love in milk" at tradition in counting in stories. Adventures It is misadventures told and retold in wanderings through the farms from the era.

With relationship the metrification, the gym Brazilian in Cordel, in your *síte*, signals the existence, among other possibilities, of quadraon, sextilles, setillas, tenths and the galloping hammer, where restlessness must exist in the poetic composition with the rhyme and the rigor of the syllable division. The table below shows the models and your respective characteristics, where we have:

Table 1 – Metrification It is characteristics of verse of string

Métrica	Características
Parcela ou Verso de quatro sílabas	Palavras não podem ser longas. É o mais curto conhecido na literatura de cordel.
Verso de cinco sílabas	A parcela de cinco sílabas era cantada também em ritmo acelerado, exigindo do repentista, grande rapidez de raciocínio.
Estrofes de quatro versos de sete sílabas	Aqui as rimas acontecem no 2º e no 4º verso. Modalidade permite palavras maiores comparadas a “Parcela”.
Quadrão	Os três primeiros versos rimam entre si, o quarto com o oitavo e o quinto, o sexto e o sétimo também entre si.
Sextilhas	Estrofe de seis versos. Quarto e o sexto versos rimando entre si, deixando órfãos o primeiro, terceiro e quinto versos.
Setilhas	Estrofes de sete versos, de sete sílabas. Marcado pela riqueza ritma.
Oito pés de quadrão ou Oitavas	Estrofes de oito versos compostos de sete sílabas. A diferença dessas estrofes de cunho popular para as de linha clássica está apenas a disposição das rimas. O 5º e o 8º verso são órfãos de rimas.
Décimas	Dez versos de sete sílabas. Forma esta que em questão de uso fica somente atrás das sextilhas.
Martelo Agalopado	Estrofe dez versos de dez sílabas, é uma das modalidades mais antigas na literatura de cordel.
Meia Quadra	Versos de quinze sílabas. As rimas são emparelhadas e os versos compostos.
Galope à Beira Mar	Versos de onze sílabas, portanto mais longos do que os de martelo agalopado.

Source: Santana, Aquino, & Morende (2018, p. 6).

O string in ground homeland it has one character objector It is in nonconformity in the face of social injustices and the excesses of the powerful, which differentiates him from his European grandparents. Poetry tends to revisit the official history of Brazil and humanity, the from the perspective of classes placed in conditions of subordination, thus reflecting Marques (2022). The story goes backwards. The aforementioned author assesses that these poets, spokespeople of people, by giving visibility to the subjects subordinated It is oppressed from the our history, signal the communication cordelista as a process in decoloniality.

In addition to popular authors, recognized writers such as Ariano Suassuna, Ferreira Gullar, Bráulio Tavares, Jarid Arraes, Juraci Siqueira, in Belém/PA, the poet, journalist and playwright from São Luís, Maranhão, César Teixeira, make use of the resource as a communication tool for the popular field in alignment with the agendas of historically marginalized subjects, or as a resource of irony and jokes against representations of power. In addition to the class struggle, it has been used as a pedagogical resource in several areas, such as health and the environment, such as he did O doctor and environmentalist from Pará Camilo Viana, as highlighted (Salles, 1985).

O string at Amazon

Natural phenomena, such as droughts, such as the one that occurred in 1877, as well as public policies for integration and occupation of the Amazon, are elements that contribute to understanding the displacement of northeasterners to the Amazon, warns Vicente Salles (1985) that, when analyzing the suddenness and cordel literature in the region Amazon, illuminates the hegemony of the Bragantina region, to the northeast of the state, under the influence of the Atlantic, and the avant-garde role of Guajarina publishing house in publishing the booklets.

In these movements of northeasterners to the gum economy, in time frame of the coming years of the 19th century and the beginning of the Republic, the work strenuous at life of rubber plantations will be the theme privileged of troubadours It is cordelistas.

Salles (1985, pp. 117-118), at the process in reconstruction from the trajectory of the northeastern It is in your manifestations cultural, informs what you leaflets of that historical moment had as its agenda the harsh existence of the northeastern people in the rubber plantations, in general, property in others northeasterners, or in companies what if linked, per dependence, on external capitalism. The author mentions that the notable cordelists of the first years of the Republic regained its presence in the Amazon, in particular, in state of Pará, Cego Aderaldo and Patativa do Assaré, still in the glow of their 20s years in age.

In this sense, to the narratives of the booklets win one nuance in verve sociological, in which it is possible to identify the subjects who occupy the arenas of power, and from where themes emerge such as disputes over land and wealth in the region, marked by super-exploitation of work, or work analogous to slavery. And yet, the integration subordinate of the region to the circuits of the global economy, as an exporter of matter cousin.

In this direction, O historian highlights O flyer "O Rigor at the Amazon", in Firmino Teixeira do Amaral, with 30 sextiles. Here, we will highlight some verses where we can see the decadence of outbreak economic from the economy gum, the overexploitation of work, to the conditions unhealthy work, the slavery per debt in the sheds (aviation) It is the violence extreme, with the elimination of the rubber tappers by the rubber tappers.

There I drank drops of gall,
Of that very bitter,
I gave thanks the God leave,

I consider myself very fortunate;
Today I know that the Amazon

Is one dream vile, misleading!

Until same you bosses
That are seen in the square
Today they lost credit
They are gnawing at misfortune;
Customers them give banana
When some per he raisin

About the "cleverness" of the bosses, the stanzas reflect what:

The bosses say so
When they want to deceive,
Show advantage to customer
For he will go up;
It's very easy to go
O devil is to come

To the stanzas the follow treat of disenchantment of tapper against of environment hostile:

They will cry in regret
The time of birth,
Curse cruel luck
For the atrocious Suffering
And wait in tent
A death in each time

The lacta of the Amazon
For who he has balance or no
There is no one who is happy
Having a thief boss
That with a rifle bullet
Pay the balance of Christian

Yet according to the same source, about you what survived to the misfortunes of rubber plantation, the verses record:

Who comes back from there alive?
And four stories in suitcase,
Escaped from beriberi
Das embouchure, from the bullet,
Can you believe that every day
With God It is you angels he speaks.

There I fought and was lucky
In getting out of such a chain,
Because I saw people kill themselves there
People in the rigor of the peia!
I was as happy as Jonas
At the belly of a woman whale.

Salles (1985, p. 122) highlights what, after the crisis in 1910, some fiefdoms prospered with extractivism from the rubber, seeds oilseeds, woods, crops and breeders. The Baixo Amazonas of Pará was home to a large part of these properties, forming fiefdoms of the so-called colonels of ravines. For these territories, every drought in the Northeast, another wave of migrants arrived, particularly, from the states of Rio Grande do North, from Ceará It is from the Paraíba.

Salles (1985, p. 123) underline what, the leave of year in 1920, to the situations in tension resurges between migrants and ravine colonels, following the example of the Revolt of Jari ², antagonized between the land grabber, politician and landowner José Júlio de Andrade and rubber tappers captained by Cesário Medeiros.

Stanza in string signed per Sebastian Recife about the brutality of landowner, spike:

Senator José Julio
 he had in his rubber plantation
 many enslaved people
 dying, feeling ill
 It is O end almost ever
 it was certainly fatal.

The centrality of the State is fundamental to the colonization induced in the decade 1940, during the Second World War, when the northeasterners were recruited by the SEMTA (Special Worker Mobilization Service), as "soldiers from the rubber", in alignment to the allies. One turn more It is the settings from the geopolitics that imposes its colonial status on the Amazon. Condition ratified in all experiences of public policies imposed based on external demand, even us today, regardless of the ideological coloring from the government.

The Amazon territory and the riches that exist within it mobilize countless networks, at different scales (local, regional, state, national and global). Highlight the network of illegalities, where land grabbers, loggers, miners, drug traffickers, gunmen, dealers in people It is from the biodiversity. Network marked by symbiosis in between private agents and public. And the Amazon a space of illegality per excellence, on account from the extensive border It is fragility institutional?³

Nesta conjuntura, no campo da construção de sentidos sobre a região, tem sido privilegiado um enquadramento que a considera como estoque de riqueza, Eldorado ou

² Border region between the states of Pará and Amapá, Lower Amazonas.

³ Almeida, Santos It is Sousa. Amazon(s) in network (s): Radios from the Amazon star communication alternative the leave from the Radio rural Santarém, (2018, p. 905).

inferno verde; enquanto os seus habitantes, desde relatos inaugurais dos primeiros colonizadores, são enquadrados como representações do atraso, desprovidos de conhecimento e sem a capacidade de gerir as próprias vidas.

Under such horizon, O the colonizer imposed catechesis, slavery, invisibility and extermination on the natives. Other resource falls on the speech in empty demographic, what remains as element constituent and guide of policies developmentalists.

The territory empty of your people justifies the possession, The to disregard to the civilizations complex what live together with the forest since for the any less 11 thousand years before in Crist, as attest you records of the Cave from the Stone painted, at city in Mount Happy, no Low Amazonas Pará.

It turns out that these people form barricades on several fronts, among them, the communication, where they produce draws, pilgrimages, puxiruns, community radios, newspapers, posters, photos, films, plays, mystics, *websites*, occupy social networks, forge books and strings. There is wisdom in walking, often disregarded or ignored through the academies, with their eyes and soul turned to another ndirection, to consider other grammars, epistemologies and cosmologies.

You twine in Ceará of For, O sir Francisco

The migration process of northeasterners to the Amazon was not restricted to the outbreak economic from the rubber. A each policy public developmental, one new displacement succeeds/succeeds, where the great inflection is credited to the period of the civil- military dictatorship (1964-1985), from the major infrastructure works for the physical integration of the region, and the search to cool down social movements for agrarian reform in other regions of the country, such as the Leagues Peasants, who they placed at proof the oligarchies of North East.

In addition to public policies, the idea of easy enrichment in mining, such as recorded in the Serra Pelada mine in the 1980s, a process mobilized by the symbolic construction of the region like an Eldorado, are elements that shape a moment in the economy induced by the State, which privileged large national and international companies, in the expansion from the border agromineral, how to analyze Hebéte (2004).

Francisco Valter Pinheiro Gomes, born in the land of singers, Quixadá, in Ceará, He is the son, grandson and great-grandson of farmers, he is one of these migrants. He has 12 siblings. A lot of people for a small and arid land. He was married twice. Government propaganda of "land without men for men without land" motivated him, at the end of the 1980s, to migrate for O For. In that time, O government dictatorial imposed O

Program Grande Carajás (PGC). A new phase of territorialization of big capital in the region, and, therefore, consequence, expropriation of local populations; reissue of forms of accumulation primitive of capital, as explained Marx. A process riddled with all kinds of violence.

Ceará do Pará, como é popularmente conhecido, sentou praça lá pelas bandas de Santa Maria das Barreiras, sul do estado. Uma região imortalizada pela violência da luta pela terra. Antes, porém, passou uns dias em Fortaleza, onde trabalhou na cantina da Universidade Estadual do Ceará (UEC), onde teve contato com militantes políticos de centros acadêmicos e de diretórios estudantis.

Já pelas barrancas do estado do Pará, foi na ocupação da fazenda Agropecus que Ceará somou fileiras e ocupa papel de liderança. Nesta condição, foi ameaçado de morte. Colaborou na organização de associação, fez parte da direção do Sindicato dos Trabalhadores Rurais do município e da Federação dos Trabalhadores da Agricultura do Pará (Fetagri) Sul. Em 2023, iniciou a graduação em Educação do Campo, na Universidade Federal do Sul e Sudeste do Pará (Unifesspa), com sede em Marabá.

In an interview, Ceará explains that, to escape death threats, he came to to sleep at the Bush several times, however, when the climate it was left unsustainable, he had in to go out of region. He explains that, in the case of the occupation in which he was part, the main threat came from loggers. Currently, the cordelist directs the Small Farmers Movement (MPA). A fight currently resides to remain at Earth It is increase the production.

The author speaks with pride about cordel. He advocates that it is in the blood of Ceará, where defends the maximum: "if the people no to write the our History, who go to write". So, in 2001, the first booklet was born, which describes the experience of the action direct and mass action of large peasant camps held in front of the headquarters of INCRA (National Institute of Colonization and Agrarian Reform) in Marabá, a hub city in the southeast of Pará.

The actions they arrived the last months and gathered close in 20 thousand people, in one strategy in rotation between camp, occupations and settlements. He then, developed other what verse about you impacts from the mining in Carajás led by Vale (2011); It is per last, one that reflect on the destruction of Amazon (2018), which indicates the authoritarian role of the State, the nod to great national and global capital, and the institutionalities created by the government.

Here, we will highlight the large camps and mining. The first deals with the confrontation with the State, in the figure of INCRA, and the second with big capital, embodied in the figure of mining company Vale, one of the largest mining companies in the world, has operated in Carajás since the 1980s.

O string of the big ones camps

The 1990s are marked by several unique economic, political, cultural and social aspects. The decline of the experience of Soviet socialism is highlighted, consequently, the triumph of capital as a civilizing process on a planetary scale, which indicated on the global agenda countries of peripheral capitalism a neoliberal agenda, where order resided in privatize It is at the control tax, in an environment marked by increasing of technologies from the information It is in communication, which will give capital a new *status*, financialization.

In this context, marked by dictates of agencies multilaterals, in particular the Bank Globally, agrarian reform is raised to the agenda of a market issue. The country still breathed the odor of civil-military dictatorial regime. In the Amazon, two massacres of peasants, Corumbiara in Rondônia (1995) and Eldorado de Carajás, in Pará (1996) highlight the permanence of violence as structuring element of the advance of capital about the region, Almeida (2012).

At the southeast of For, unions in peasants It is O MST, in addition in others organizations, agitated the struggle for land. Actions that had the support of NGOs, parties politicians, institutions in consultancy, The example from the Society Pará in Defense of Human Rights (SDDH), Pastoral Land Commission (CPT), Center for Union and Popular Education, Research and Advisory (Cepasp), the Federation of Organizations for Assistance social and Educational (PHASE) It is the foundation Agroecological of Tocantins Araguaia (FATA), who created FERA (Forum of Entities for Agrarian Reform).

A convergence of these subjects and the authoritarianism of INCRA served as cement for the realization of the big ones camps in peasants. Until 1996, you resources of INCRA returned due to lack of demand. After the actions, the resource became unavailable. meet the demands of social movements, Almeida (2012).

About you subjects what integrated the organization of camping, Ceará, like this verse:

All the representation
Came to deserve it
Tava to the Association
A FETAGRI and the CPT

Remembering this date well
For I am not to forget
The Union was also,
Together with the MST

Until that historic moment, the budget at INCRA consisted of a meeting of mayors of the region with the direction of the institution. Rural workers were excluded, despite being the main stakeholders and legal citizens of public policies under the responsibility of the institute. About you subjects of first negotiations, Ceará remember, in between joke against authorities, it is sympathy for your:

There was José Lima State deputy
Doing it for everyone
A speech theatrical,
And Darwin Boerner Júnior
With a face of dick.

He was on our side
O Baptist from the CPT
O Nonatinho from the FETAGRI
What It's PT for worth,
And also Parazinho
What It is of MST.

O camping it was possible per account in an ingenious organization created from basic occupation centers and settlement projects, which led to the implementation in sectoral commissions per municipality, where there are groups mobilized under the themes of health, infrastructure, education, security, communication, animation and negotiation, among others.

The INCRA courtyard was divided by the 39 representation centers of the municipalities that make up the Southern and Southeastern regions. A daily bulletin (Counterpoint) was produced and circulated based on *emails* from reference people who could help with the political pressure of representations and replication in other media in the state capital and beyond.

Some editions of the bulletin even served as the basis for speeches at the National Congress in support of the demands of the peasants of Araguaia-Tocantins. Early years of the *internet*. There was an "iron mouth" radio in the camp and musicians. The radio consisted of a rustic soundboard and speakers placed in strategic locations. How do you report Ceará:

Every night was a party
With nothing to celebrate
But to forget the pain
What he was years wait
So with the sound of Manelito
We started soon to to dance
In our daily struggle
Passing rabies and malaria
In that sun of scald

A posture from the coordination of INCRA it was in discontent with the action of the peasants and the visibility throughout the state of the landless camp at the front of the institution, and even in major newspapers in the country. After numerous tense situations, the institute's management abandoned negotiations. Thus, Ceará narrates the situation, and evaluate the posture from the government:

Another meeting was held
With to the associations,
And ours unions
To make a decision
To go out to the city
Show the situation.

We went on a walk,
Of Incra for Marabá.
About ten thousand people,
There I could tell.
Everyone speaking out loud:
O shout "WAKE UP FOR!"

We go around Marabá
Showing dissatisfaction;
From our workers
With that intransigence
It seems that this government
Only governs burglar.

Since the 1960s, governments have favored development policies based on poles. A mockery copied from both American experiences in the 1930s and European post-war experiences. In this direction, the civil-military dictatorship imposed, in addition to physical integration based on highways, the logging s, extensive livestock, energy and mining hubs, as the main ones on the agenda.

In the state of Pará, mineral extraction represents the greatest weight in the economy. It can be said that the activity represents almost the entirety of the state's Gross Domestic Product (GDP). In the conventional media in Pará, the social and environmental liabilities resulting's from the activity are silenced. It is precisely in this environment that Ceará's cordel rhymes affect the hypertrophy of Vale's power.

O string of Mining

Monteiro (2005), when reviewing the mineral process in the Amazon, warns against the exploration of manganese ore reserves in Serra do Navio, in territory federal of Amapá, as the starting point of the dynamics industrial in valorization of mineral resources in the eastern Brazilian Amazon. The prospecting of mine occurred in a context marked by the establishment of a new political regime, and a reorientation of protected

relations between the State and the economy. The extraction lasted two decades, leaving, literally, just the hole.

As highlighted before, the authoritarian state, from a geopolitical situation and under the doctrine of national security, established development pole policies, where extraction in ores it was one of priorities. Amapá, Trumpets It is Carajás were contained us exploration plans, which sedimented the ore as the main item on the scale commercial sector of the state of Pará, in particular, due to the mineral mines (iron, nickel, gold, copper), in Carajás.

In this region, the mining company Vale has hegemony in shaping the territory. AND, practically, a state within the state of Pará. It is, due to the exploitation of underground, which connects the local to global circuits in *commodities*, to expropriate local populations, including indigenous people, peasants and quilombolas, from the mines of backlands of Pará, via railway, to the coast of Maranhão, in São Luís, which hosts the ports.

There is no doubt about the hegemonic role in defining the territorialities that CVRD (Vale) has in southeastern Pará. Studies by Coelho (1997) highlight the Company's leading role, whether in controlling a vast area, through the definition of environmental reserves, or in the process of controlling or co-opting rural workers, as in the case of the Gelado Settlement. The author indicates that among the modalities of CVRD's territory command in the region, there are closed areas, national forests, environmental protection areas and indigenous reserves, where inequality marks the process between CVRD's centers of interest and its surroundings.

It is situation in hypertrophy in power what O string in Ceará try interpret from in your experiences It is knowledge. Here, we will list some stanzas of booklet. estrofes do livreto.

O empire from the Vale advanced for the forest,
Digging and searching
What still remains,
Of wealth in our areas,
Look if it is history ok!

Regarding the expropriation that the mining company promotes in Carajás, Ceará philosophizes as follows:

They expelled with brute force,
You poor and the peasants,
Buying the land by mincharia in turn,
Saying this, the underground does not belong to you.

The people without understanding all that talk,
Of the doctors with ties who came from mining,
Threatening you farmers in all that region
We came for the city,

We buy one stall,
There at the end of the street that didn't even have electricity or water,
Nor yard for to create you pigs It is to the chickens.

Sold you my animals per no to have where to create,
The boys at school with no way to study,
And I without Earth also for power to work.

I stayed on the outskirts,
Wandering O destiny my,
To the things valued,
Just who no thanks it was I,
More the Vale It is the Ounce Puma each turn more if lifted.

Despite Vale's power, there is resistance to the expropriations it promotes in region. However, the strength of the company and capital promotes, within collectives, co-optations and fragmentations, like what happened in a well-known community such as Racha Placa or Mozartínópolis, where close to 100 families were expelled by account of the largest project in the mining company's portfolio, S11D, located in Canaã dos Carajás, which, contrary to biblical writings, does not flow honey or milk. The project explores iron. The best iron content in the world. And with iron and fire, Vale treats the populations in lands in Carajás.

My neighbors' lands,
/There were more valued,

Especially those who resisted the undertaking,
Saying on one I leave here,
Here It is my household.

But the vale agents,
They came all in one turn,
With the money and saying,
Enjoy your turn,
Per what money It is what no lack to pay you.

Compadre Chico said,
With very love It is haughtiness,
I Never I will sell my Earth for you,
But The supply increased It is more and more I thought at that offer again.
He said with you: when those ones snake come,
I go ask a price high,
Who he knows huh oh woman,
If they don't give up and wide of my foot?

The other day the agents,

They came back with the decision,
Say as much as you want on earth,
What I will pay you then.

Then I said: it's ten times,
O what you paid pro John.

The agent said, it's done,
I will pay you this time,
I'm giving you five hundred thousand,
Now the land is mine,
Get out of here for outside.

I went to town in a hurry looking for a truck,
With half million in pocket,
With all animation,
And I bought a tent close of friend John.

Then the next day,
I went to see the undoing,
When arrived machines of like that mining.
They were tearing down and digging the ground.

They tore down my shack and the fugitive's house,
They destroyed the hen house and the warehouse of bean,
Where we kept you grocery from the our food.
They tore down the corral where I raised some cows,
They knocked down the oven where I toasted flour,
The ingenuity in grind sugarcane and the picket of chickens.

There came in at the orchard causing O bigger rebuo,
They destroyed my cocoa beans,chestnut trees and cupús,
Mango, cedar and the moreira It is the orchard in cashews.

The communication initiative of the popular field of cordéis in Ceará do Pará is part of a long-standing barricade in this field in the Carajás region, which contains countless pamphlets, newspapers and bulletins, produced even during the years of the dictatorship, such as Jornal Grito da PA -150.

The newspaper, still produced on mimeograph, was an initiative of the rural workers' union movement and segments of the Catholic Church, whose main struggle at the time was, to take the unions from the hands of the "pelegos".

There is also the Jornal do Cepasp, community radio stations from the 1990s, as well as, the production of mystics, theater, songs and audiovisuals, more recently. And, even a film festival that privileges subjects placed in a condition of subordination in the region, CineFront, now in its 8th edition, held by Unifesspa and social movements.

Some considerations

The cordéis produced by the organic intellectual Francisco Gomes, from Ceará do Pará, as well as those produced during the boom in the gum economy, enable a reading sociological analysis of the power relations that developmental experiences have introjected in the Amazon hinterland.

A collection of projects marked by primitive accumulation, which socialize together with the group of local society all kinds of liabilities: social, environmental and human. In a context contradictorily marked by wealth, degradation and looting. Over more than 50 years of the region's physical integration, the from the Transamazônica (BR- 230) and to Cuiabá-Santarém (BR-163), among others, and, more After 30 years of mining exploration in Carajás, the region has become notable for its regional leadership in deforestation, slave labor and violence in field. Crimes marked by the cloak of impunity.

It's just about these plot/dramatic scenarios that deal with Ceará's strings, which from the communication resource popular, reaches its peers, and is already beginning to raise awareness some educators from universities inside and outside the state.

The production was made possible by the Pastoral Commission da Terra (CPT) in Marabá, a hub city in the southeast of the state. The print run of the first There were a thousand copies of the booklet, and its distribution took place in the camp itself, where it was read in collective form, as a training resource, and at the same time, as a joke against powerful of that context.

The strings produced by Ceará do Pará, as well as the past experiences in communication of the entire social movement involved in the struggle for land, have sought to confront the *status quo* of the current society, and a class fraction seated in control of vast extensions of land, as well as, strategic public spheres for its economic, political and social reproduction.

Cordel communication, like the other experiences mentioned here, is considered counter-hegemonic, as highlighted by Gianotti (2004) when reviewing the contributions of the thinker Gramsci on the debate on the hegemony category. By refining Lenin's reflections, the Italian thinker highlights the need to combine conviction (persuasion) and strength in the search for another society beyond class struggles.

In this sense, the set of movements involved in the struggle for land in the Amazon, at the same time as it breaks out over the fences of the latifundium, has also emade efforts to create communication in the popular or counter-hegemonic field, and to pass History to counterpel.

On the issue, Marques (2022) indicates that experience plays the role of passing history against the grain, in insubordination against the situation policy unfavorable,

good as, O character objector It is in nonconformity against of injustices social It is of the excesses of the powerful. And, as it is invoked in actions peasants in the Araguaia-Tocantins region: "those who die in silence are frogs under foot in ox".

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RESUMO:

O artigo analisa dois livretos de cordel produzidos por Francisco Gomes, conhecido como Ceará do Pará, onde ele reflete, a partir da perspectiva dos sujeitos colocados em condições de subordinação, ou seja, a contrapelo, as políticas de desenvolvimento impostas à Amazônia e os impactos que elas provocam junto às populações locais.

PALAVRAS-CHAVE: Comunicação Popular. Amazônia. Desenvolvimento. R- existência.

RESUMEN:

El artículo analiza dos folletos de cordel producidos por Francisco Gomes, conocido como Ceará do Pará, donde reflexiona desde la perspectiva de sujetos colocados en condiciones de subordinación, es decir, a contracorriente, las políticas de desarrollo impuestas a la Amazonía y los impactos que provocar entre las poblaciones locales.

PALABRAS CLAVE: Comunicación Popular; Amazonas; Desarrollo; R-existencia.