III

CONSERVATIVE BALLAST AND DEPENDENT CAPITALISM: A PRESENT FILLED WITH PAST

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Introduction[1]

Orthodox economic thought, based on the premises of classical and neoclassical economy, but with remnants on the Keynesian foundation itself, although deteriorated by the world crisis of 2008 onwards[2] (Oliveira, 2012) and the health crisis of 2020 with the exponential loss of lives[3] (Chesnais, 2020), does not break down in its ideological devices and advances strong force in the media and in the circuits of power. The neoliberalism seems to be unable to do without some kind of regulation. In modern times, this reposes the debate of economic currents within order and their supposed real divergences in the resolution of concrete social problems. Thus, the (neo) developmentalism protects its neolithic artifacts, naturalizing its catastrophic achievements on the social level and propagating them as a unique truth in the face of the global financial capital crisis (Traspadini, 2017).

The dominant expressions of the crises inherent to the metabolism of capital, experienced in conservatism and systematic retreat of the democratic civilizing process, are being imposed by neoliberalism with speculations of social-liberalism,[4] present in the first twenty years of the 21st century. In recent years, reactionary conservative segments have advanced unprecedented, with new determinants overshadowed at the religious-Pentecostal roots with fascist labor, with the premise of advancing extractivism, expanding the agricultural frontier and violating the social rights present in the 1988 Constitution, as a guarantee of the struggles of the working class.

Given this context, this article aims to highlight the ultra-conservative ballast from the homogenization of ideas in the class society rooted in contemporary Brazil. What is

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1 Some passages of this article are based on the development of the doctoral thesis "Critique to a 'new' sociability of capital: for a 'more human capital'" (Oliveira, 2012).

2 On the economic-financial crisis of 2007–2009 and the subsequent recession before the pandemic, related to its intensification with the Covid 19 pandemic. See CHESNAIS (2020).

3 The current health crisis is characterized as a pandemic from March 2020 by the World Health Organization, when it recognizes the alert of the constitution of a Public Health Emergency of International Importance by the new Covid-19 Coronavirus (SARS-CoV-2). Available at: <https://www.paho.org/bra>. Access on: 30 jul. 2020. Brazil, as one of the countries of the global epicenter of the coronavirus, presents the alarming mark of more than 140 thousand losses of human lives, in October 2020, expanding the range of profound social inequalities. Concerning the health crisis, as Warning of the World Health Organization (WHO) about the risks of economic openness without the control of the economy. See also: https://www.brasildefato.com.br/2020/07/30/casos–de–covid–no–brasil–ultrapassam–2–6– milhoes–onu–alerta–para–riscos–de–abertura.

4 As an unfolding of a reformist conservatism, social-liberalism is revealed in an uncritical posture of contemporary social-democracy. For more information, see Oliveira (2012).

proposed to present, through a literature review, is the favor for sharpening the hegemonic block that has been reinforcing and feeding conservatism, in confrontation with the Constitutional Charter of 1988 and opens precedents to culminate in the conservative reaction of the last decade legitimized by the far-right wing in the country. To do so, we will briefly recover the history of the foundation of the republic under the control of the Monroe doctrine.

The reaction to the conservative heritage is, represented by the expropriation of rights,[5] by the policies of employment and income generation and by the social policies structured in a particular condition of dependent capitalist mode of production[6], for the conformation of imperialism and the enormous changes of values agreed by the international relationship between North and South. This mechanism has impacted the Brazilian social formation in a structural way, from a precarious composition of the workforce, the reproduction of capital and the daily survival of workers and their families.

In times of contravention, of withdrawal of the constitutive promises and the inclusion of a mechanism for naturalization of the precariousness of labor, intensified from the 1990's and 2000's, with the deepening of informal labor relationships, reflect the extreme fragility of the union,[7] (Oliveira, 2020) experienced by a destructive sociability in political, public and private institutional bodies, and, not least, in the streets and more spaces of sociability.

With the pandemic,[8] the processes of social expropriation – that is, What Marx (1977) defines as expropriation of the conditions necessary for the social reproduction of the workers' lives[9] – deepen with the deprivation of public goods and services and the lowering of the value of labor force - to them, constituting another transfer of resources to large capital (banks and large companies), to the detriment of the maintenance of the labor force overexploitation (Amaral, 2012).[10] The "Bulletin Employment in Staff" of the Interunion Department of Statistics and Socioeconomic Studies (DIEESE), published in July 2020,[11] reveals the lowering of the workforce under the first impacts of the pandemic on labor relationships. According to the information, 18.5 million Brazilians did not work and did not

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5 For more information on the expropriation of social rights, see Boschetti (2017).

6 "Dependent economies are subordinated to the international division of labor that characterizes the capitalist world market The structural determinants of this dependent condition are constituted by different mechanisms for the transfer of the value produced in dependent capitalisms that are appropriate and therefore they are part of the process of accumulation of central, imperialist economies" (Carcanholo, 2018, p. 23).

7On the debate, see "Trade union and labor reform under discussion". Cf. IHU On-Line, São Leopoldo, April 25th, 2005. (Oliveira, 2020) Available at:
http://www.ihuonline.unisinos.br/media/pdf/IHUOnlineEdicao138.pdf. Access on: 20 jul. 2020 and see: https://www.brasildefato.com.br/2020/05/01/por–mais–lucro–neoliberais–atacam–sindicatos–para–desorganizar–trabalhadores. Access on Jun 23rd. 20.

8 According to data from the International Labour Organization (ILO), in the first quarter of 2020, the result of the 4.8% reduction in economic production is the worst since the crisis of 2008 with about 1.6 billion informal workers and 1.25 billion people presented, as jobs in sectors considered high-risk, "drastic and devastating" increases in layoffs and reductions in wages and working hours. For more information about the catastrophic effect of the COVID–19 pandemic on working hours and gains globally. Available at:
https://www.ilo.org/brasilia/noticias/WCMS_741052/lang—pt/index.htm. Access on: May 2020.

9 To a certain extent, the pandemic context alludes us to reference the particular social conditions of the creative act of us, intellectual working women, family caregivers and multiple working days, between pleasure and pain in the act of writing and in the face of the many deaths.

10 On emergency measures to help mitigate the effects of the new coronavirus pandemic in Brazil see BNDES (2020).

11 Available at: https://www.dieese.org.br/boletimempregoempauta/2020/boletimEmpregoEmPauta15.pdf. Access on Jun 26rd. 20.

seek occupation due to the pandemic; 19 million people were removed from work and 30 million had some reduction in labor income. In addition, 36% of the employed workers had some loss in income and the average wage reduction was 61%.

As it tends to occur in every systemic crisis, the price of crises is paid by workers in general, and informal workers in particular. According to the report, informal workers had a 56% loss in their income compared to the 26% loss of formal workers, constituting a significant social base available to capital, serving to lower wages and strengthen the over-exploitation of labor.[12]

In the last report of PNAD-COVID (National Household Survey), of July 2020, the Brazilian Institute of Geography and Statistics (IBGE) explains that 43% of Brazilian households received some kind of government support related to aid against the condition of a pandemic.[13] These conditions only explain that the pandemic context does not generate anything new, it only intensifies the historical setbacks conformed by the unequal structural relationship inherent in the logic of private property. Unique foundation of being of the market mode of production and its ability to transform pain into marketing potential. To this end, again the land and labor are at the limit of value extraction for the dominant perpetuation of commodity wealth production. The current moment has been conducive to a political basis of support to the ultra-conservative government, with reactionary characteristics,[14] of assistance base[15] with the imminent of another counter-reform. In consequently, the blatant harassment of the lands and cultures of the native peoples, of the quilombola communities is intensified; the murders of peasant leaders are accentuated; the genocide of poor and black youth, the peripherality of the cities with a strong action of the repressive apparatus of the State; broadens the discourse and ideological reproduction on the pathologizing of trans identities, expansion and qualification of the transsexualizing process with the criminalization of LGBTphobia; a national policy for the perpetuation of the feminicide is formed with the flexibilization of the right to arms possession in expanded Brazil, among other reactions inherent to reactionary conservative policy.[16] Once again,

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[12] The category of labor force overexploitation was elaborated by Ruy Mauro Marini as the foundation of the Marxist Theory of Dependence (TMD). According to Marini (2005), in *the sui generis* character of dependent capitalism, the over exploitation of the labor force, besides having the intensification and expansion of the working day, is also explained by the remuneration below its value. Thus, workers are denied the necessary conditions to replace the wear of their labor force, stimulating early exhaustion. We highlight that there is a contemporary debate about it already being found in the foundations of Marx or not. In our opinion, it is a misunderstanding to bring it closer to the conception of the absence of development of capitalism in the country, or as a representation of the depreciation of labor in general in the world. For further clarification on the category overexploitation, see: Marini (2005); Luce (2012; 2018), Osorio (2009; 2013), Amaral (2012) and Traspadini (2020).

[13] For more information on records of the quantitative drop of workers dismissed due to the pandemic. Available at: https://covid19.ibge.gov.br/pnad–covid/trabalho.php. Access on: 27 jul. 2020.

[14] On the negationism and the construction of the Brazilian tragedy under the pandemic, see: Calil (2020).

[15] The Bolsonaro government's assistance base (2019–present) has been treated by the intentional withdrawal of labor and social rights, exacerbating informal labor relationships and expanding social control in the coercive form of a consensus intentionally produced via the use of bullet. Thus, it imposes an expansion of assistance (Mota, 1995) as part strategic of the capital to reproduce minimally the labor force, at the same time that gathers a contingent of overpopulation relative stagnant, exposed to the salary lowering. The reactionary conservatism conceives a set of "[...] phenomena and movements of cultural political character (with economic roots) that intensify in the contemporary Brazilian scene, such as manifestations close to integrative, fascist, neo-Nazi, xenophobic, racist ideas, among others, because an approach of this nature requires its own space" (Souza, 2015, p.02).

[16] Strategic of the capital to reproduce minimally the labor force, at the same time that gathers a contingent of overpopulation relative stagnant, exposed to the salary lowering. The reactionary conservatism conceives a set of

North imperialism, with a presidency beyond truculent, fascist, finds a reflective mirror and a partner with air in South America.

The idea, therefore, is to highlight the construction of a "new"[17] social consensus designed to the subaltern classes of conception of the bourgeois world as unique and irrefutable, on the "social issue"[18] disseminated as a practice and ideologically by international organizations and absorbed by capitalist corporations – the ideologies of "social capital", (neo)developmentalism,[19] of "more human capital" and "ethics of development". This "new" coercive consensus reinforces the redirection of the public and private spheres in the provision of social services in a counter-reformist logic in the reconstruction of hegemonic mercantile mechanisms.

In order to realize the above-mentioned revision proposal, the current work will be divided into three items: 1. Historical background of consensual coercion in the 21st century: dependence and conservatism in Latin America; 2. The conservative ballast mirrored in neoliberal politics – (neo)developmental; 3. Transgenic package of politics in the 21st century: the conservatism as a social habit. In the final considerations, we will try to present some generating issues that raise the debate from the issues raised throughout the text.

Historical background of consensual coercion in the 21st century

The year 1964, in Brazil, marked a concrete change in the relationship between coercive government and/or consensual government, even if there is not one without the other. Coercion and consensus can be worked on, within the scope of political theory intricated in the critique of the Latin American political economy, as movements whose tones more or less intense, for each of the terms, they reflect on the content of the class struggle in the continent and in the world from determining the historical contexts.

However, it should be understood that in the historical trajectory until the constitution of Brazil Nation, 1964 was another moment, among several others, of explaining the subordinate condition of Brazil to the American imperialist determinations that presented since the birth of the Republic, at the end of the 19th century.

In 1823, the US President James Monroe spoke in evidence propagated by the war the unaccepted continuity of the European colonies on American territory. This would not mean critical to colonization but adept at its own way of conditioning the continent to the yoke of Northern power over the whole hemisphere. In the appearance of the approval of independence, American imperialist policy thus materialized a perverse and renewed game of explicitation of a territory, Latin America and the Caribbean, for itself and not for itself. In

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[17] The recurring use of the term "new" in quotation marks is justified by its high ideological and political burden, requiring a critical analysis that demystifies it.

[18] Marilda Iamamoto (2004) states that the social issue acquires different forms according to the development of the productive forces of the capitalist mode of production. And also according to the classic Karl Marx (1996), which explains how the general law of capitalist accumulation generates poverty in this society is manifested.

[19] We share the understanding that (neo)developmentalism is a cloak of neoliberalism. The (neo)developmentalism as a process enhanced by neoliberal policies that rescues political reformism and conservatism from the moralization of the social issue that build a unique thought construct. For more information, see: Oliveira (2018).

the words of Moniz Bandeira (2008, p. 10–11):

> This doctrine, summarized in the motto "America for the Americans", had started to function, from the end of the 19th century, as an ideological cover for the strategic goal of the United States that was focused on maintaining its hegemony over the entire Western Hemisphere, conquering and securing South American raw material sources and markets for their manufacturing, combining the competition of Great Britain and other industrial powers in Europe of the subcontinent. Hence the proposal to make up with Latin American states a commercial community, a kind of customs union, presented during the Pan American Conference, located in Washington, in November 1889.

The entry into the twentieth century presented, as an antithesis, a political position based on the maintenance of a conservative, latifundist, monocultural and transition, never finished, from slave labor to free labor, but not necessarily wage labor (colonato) (Martins, 1983). This contradictory movement between an apparent new republican process as the insurer of old colonial bases is on the structural basis of what has been conformed, on the hegemonic plane, as a national policy throughout the twentieth century.

With the defense of a sovereignty protected by the then imperialist North and maintaining the violent processes of geopolitical invasion of the countries of Central America, the United States forged, in the fetishized idea of the republics, a dependent conformation that has not yet been broken. And when there were, in the scope of the international class struggle, conditionalities set for a movement contrary to such subordination, the military coups directed the political and the conflict between the act of rebellion, resistance, it fights for the right to life and the other order and the fossil continuity of the secular ties of torture on the peoples of the Latin American continent.

In this sense, while preserving the structuring constraints of understanding on the historical trajectory of coercion and consensus in Latin America, 1964 marks the contradictory stage of maintaining a cursed heritage and possibilities of building another story also inherited from the places of resistance on the continent. Dependent capitalism, imperialism and the conformation of the superstructural bases, which manage and are managed by the logic of equal, will be present (Marini, 1976).

The military coup of 1964 was thus the historical result of objective conditions inherent to the international production phase under the hegemony of American import, in a monopolistic competitive dispute with the Japanese and the German. The coercive policy of the coup announces the tracks of the monopolist struggle for leadership in the production-circulation of goods worldwide in the face of the trend law of the fall in the rate of profit and the mechanisms used for the advancement of concentration and centralization of capital.

So that military coups in the context of the capitalist mode of production, yesterday and today, need to be understood within the very dynamics of retraction-expansion of capital, its new phases and the trend even more violent of this over the territories and the working class. The coups in Latin America define the weaving of a double movement: 1. The United States has closed the dispute against the Russian threat and its respective revolutionary particularities on the continent; 2) the market protection of the commodity materials and future consumer markets at exorbitant prices conditioned on the currency of

world circulation, the dollar, against its enemies in every historical time in the production and valorization of capital in its expanded content – in the twentieth century, Japan and Germany, in the 21st century, China.

According to Marini, when studying the condition of the coup d'état in Chile, which not only deposed, but murdered Salvador Allende, he said. It reveals the concrete need of the international and Chilean bourgeoisie to resume the political and ideological bases that are linked to its condition of "unquestionable" preponderance over the economic life of the country. The coup, coercive in all its fabric, tried to set the rupture with a "popular" order in the resumption of the mercantile order without brakes. In the words of Jaime Osório (1983, p. 78–79): "El golpe militar, que restaura la dominación burguesa sobre la sociedad, fue así el resultado del accionar político del conjunto de la burguesía, cuyas fracciones en todas sus expresiones políticas —aunque de distintas formas— actuaron con el fin de zanjar militarmente la situación". The armed forces, in the recent history of the military coups in Latin America, have meant more than the framework of the coalition: according to Osório, they have become, above all, the brain of political conduct from the US currency, ideology and military apparatus (Osório, 1983).

What the 1960 to 1980 teach us is that coercion and consensus, with different tones over time, more open or closer in the quality of red (blood, death, torture), will depend on the chain of forces among the great imperialist world capitals, their headquarter states and the expressive form that will take their inductions on the continents that subjugate in the material production of market value.

In this sense, the conservatism, as a social political weapon for the sake of capital, will be presented as a natural sphere and, as such, forming in the political cells of the dominant ideas of each epoch. This is important, because, in the analysis of the ideological formation of a generation born in the years of military dictatorship, we will see as a result, at present, a political conception whose historical trajectory narrates the disaster of ideological formation for torture, death and armaments.

What we will live in the 21st century is the most developed expression than throughout the 20th century capital forged as a social prison system to the dominant ideas of the military era. In view of this, the class struggle was being worked on the rhythm of the suffering of the world of work increasingly oppressive and over explorer and a history of survival on the margins by the majority of the working class. It is from this double movement – capital and its processes of maintenance and expansion of the dominant order – the work in its dynamics of resisting within order and creating other possible orders, that will lead to complexity and backsliding in the plane of rights present in the 21st century.

The conservative ballast mirrored in neoliberal – (neo) developmentalist politics

With the argument that human capacity is a promising element for economic skills to be developed, the World Bank, from 1990, begins to distinguish four forms of capital: natural capital with the use of natural resources; financial capital fostered by society expressed in infrastructure, capital goods; financial capital, real estate, among others; human

capital defined by the degrees of health, education and nutrition of a people; and the "social capital"[20] manifested by the capacity of a society to establish interpersonal bonds of trust and cooperation networks with a view to the production of collective goods (D'Araújo, 2003).

Bringing together the scholars of dependent capitalism, we defend the thesis that neoliberalism –(neo)developmentalism is an updated version of development theories with the same roots of cooperation/integration, social participation without distinction of classes and in the updated versions of the ideology of development in community actions (community action, social action, community organization and community development) linked to educational practices of integration in a high degree of sociability and civility. This shows that it has nothing new in its foundation, but renews the manifestations of social relationships that circumvent the set of practices to confront the "social issue". The design of integrated economic development was associated with human development and with this the new fetish was presented about the supposed guarantee of greater opportunities with a response to "alleviation of poverty", being proper to the creation of networks by the associativism model.

The discourse of "more human" capital is highlighted by the promotion of ethics as the driver of the economy by the authors Sen and Kliksberg (2010). Part of conservative thinking requires alternative approaches to the accumulation of unprecedented capital, aiming to innovate by a humanist perspective capable of "alleviating" poverty and reducing it through a reformist ideary (typical example of Durkheimian sociology and its sociological school) of conservative thinking as a dysfunction or threat to social cohesion in the sphere of the order, in the context of the globalization of capital (Chesnais, 1996), under the rule of large financial capital. The object of a moralizing action, the development in the concentration and centralization of wealth (Marx, 1996) has been a leading car in the pedagogy of hegemony (Neves, 2005).

> The modernist, progressive aureate and mainly with a humanizing sense of a more humanized capital (Sen e Kliksberg, 2010; Kliksberg, 2003) as an expression of the intellectuals of bourgeois hegemony implies the idea that, by working social capital, the need for development and ethics would lead to the incorporation of the human dimension into the economic process. This possibility is limited by the very capitalist essence that prioritizes capital in the relationships of production and objectifies social relationships in the conversion of human activities and products into merchandise, not to meet the most elementary needs of the population, but to create expanded needs of consumption (Oliveira, 2012, p. 32).

Within the framework of the ideology of capital sociability, the implications for understanding intermittent work, voluntary work, solidary work, community work, cooperative and associated work and combined work challenge us to understand the world of work, although not to explain it in its entirety and the correlation on the advance of conservatism. We consider the universe of dominant ideology, and its fetishized absorption

[20] Social capital, according to the definition of the World Bank, confers the "social relationships and norms that give quality to interpersonal relationships in a given society" having "social cohesion as a critical factor for economic prosperity and sustainable development." (D'Araújo, 2003, p. 11).

in the time of capital, indispensable for the study of the development of public policies.

In Coutinho's analysis (2011), the "modern conservative thinking" and "reactionary" present in the defenders of the old regime has its original basis.

In the process of reaction to the Enlightenment in the face of the consequences of the French Revolution. There is also another modality that arises as an opponent to the French revolutionary movement that stands in defense of absolutism. This is the current of "liberal conservatism" (Netto, 2011) and has as main representative Edmund Burke (2014).

In the studies of Escorsim Netto (2011) there is a consensus among the conservatism's students as to the origin of their emergence from the French Revolution as "[...] A reactive response to all that the fall of Bastille signalized" (Netto, 2011, p. 38). In other words, conservatism originates from a process of class struggle and bourgeois reaction in defense of the old regime, especially the recovery of values of Catholicism. The social function of conservative thinkers who come after Burke is of interest to the privileged of the old regime, the land nobility and the high clergy. That is, conservatism was at its origin a defense of the old regime and, specifically, Catholicism, as a cultural expression of the bourgeois order.[21] However, with the new class interests from the degree of development of the productive forces, new expressions of conservatism arise to meet these class interests.

The author, Souza (2015), by consolidating the reflections on the fundamental axes to understand the transformations of conservatism and its contemporary expressions in the Brazilian reality, considers that:

> It is possible to affirm that modern conservatism, in general: (i) operates the dehistoricization of the present time, based on a conception of the "presentist" world; (ii) there is an approximation between the conservative system of ideas and other traditions of thought of the bourgeoisie: liberalism, pragmatism and empiricism; (iii) modern conservatism also hyperdimensional [...] practical knowledge; (iv) it makes a harsh criticism of rationalism and seeks distance from irrationalism, enthroning a conception of reason extracted from positivist formulations; (v) values the function of traditions in the individuation process; (vi) engenders the defense of social reforms that do not affect the structure of the current society and, in this sense, it is placed as the prudent vehicle to conduct the "necessary changes", without falling into the various forms of "totalitarism" (Souza, 2015, p. 219).

Contemporary conservatism thus presents the ideological basis of conformation of master ideas in the maintenance of the reproductive order of capital. Capital with a human face, entrepreneurship, outsourcing are the bets on a "trank" policy as a way to keep the alliance under control and control of the order representatives. In this sense, the ideas-forces materialize the real power of materialization of the project of big capital in Latin America.

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[21] In this text, we recognize the diversity of tendencies of classical conservative thinking with the authors Joseph Maistre (1753–1821); Louis de Bonald (1754–1840); August Comte (1798–1857); Alexis– de Tocqueville (1805–1859); as well as the conservative thinking of Émile Durkheim (1858–1917). However, the idea here does not conform to the study of classical conservative thought or even modern conservatism, but the recovery of conservative thought with the concern of historicizing it as an integral part of the counter-revolutionary bourgeois reaction, with its most penetrating illustrator Edmund Burke.

Contemporary conservatism, in its expressive feature of fascism, connects itself indissociated with Neoliberal-(neo)developmentalist politics. Hand in hand, their leaders delegate to the working class the most intense phase of overexploitation, oppression and exclusion experienced in dependent capitalism *sui generis* Latin American.

Transgenic package of politics in the 21st century: conservatism as a social habit

The ideological forms assumed today, in the period of "mundialization of capital" (Chesnais, 1996), according to the mode of production of material life, conditions the development of social, political and intellectual life in general and bets on a uniformity of consciences consecrating a homogenization of habits and thought (Marx, 1977).

Gramsci, bringing a living element of consciousness formation, tells us that the conception of the world is "mechanically imposed from the external environment", which, "passively and slavishly"; becomes "the mark of the personality itself" (Gramsci, 2000, p. 93–94).

We consider that the mode of production of material life consecrated in the consumer society establishes a process of ideological standardization in the conquest of hegemony and contributes forcefully to ensure a new pattern of productive restructuring. "Science, technology and consumption are important vectors in the process of forming a globalized society" (Ortiz, 2006, p. 32). In the intellectual and moral direction of "new" sociability, culture is "[...] it has transformed into one of the world's leading instances of definition of legitimacy of behaviors and values" (Ortiz, 2006, p. 10). The cultural organizations, as one of those responsible for ideological diffusion, within the set of organizations of the "private apparatus of hegemony" also present themselves as a dispute of societal projects and ideological diffusers.

This "new" culture, considered by some authors as an anti-state culture,[22] is produced by the international bourgeois order and was based, mainly between the years 1980 and 1990, on the implementation of neo-liberal reforms, disqualifying both of democratic liberalism and the possibilities of construction of the socialist project (Nogueira, 2001). In the call of civil society and subalternised classes, adherence to this logic disqualifies politics and democracy.

We consider it important here to mediate the debate on the issue of anti-state. In our view, capital has never left the state in the hegemonic struggle for the development of the productive forces. Contrary to the idea of an anti-state culture, we find the extension of the public fund in the last few years. Basically, what we see is a culture of anti-state in the social function of the state. As a powerful ideological potential, national culture stands for values, patterns, formulations and meanings generated in the dominant and generalized nations.

Nowadays, configured in a more improved way, the classical author of Brazilian social thought, Octavio Ianni (1976), draws attention to the issues of the conditions of production, circulation and reproduction of ideas and conceptions, doctrines and scientific

[22] For Simionatto (2004, p. 22), an anti-state culture is one that cements the need to privatize goods and services of a public nature, appropriate by private companies as sources of new profits.

and technical theories. Ianni says (1976, p. 37) on the main elements of bourgeois culture present in relationships, processes and structures of economic appropriation and political domination:

> Capitalism cannot function, that is, continually reproduce whether social, economic, political or other relationships are not founded on principles or values such as the following: the principle of private property; the definition of wages as the fair price of labor force; business profit as a fair remuneration for the work of the entrepreneur and his or her capital; the exchange of goods, or the buying and selling of goods as a process independent of economic, social and political relationships between the worker and the capitalist; the contract, as a technique of universal formalization of social relationships in the factory, in the family and in all institutions directly and indirectly related to private property; the valorization of effectiveness, competitiveness, practical spirit, sense of time, affective neutrality, asceticism, *achievement, performance* and other expressions of rationality inherent to forms of thinking and acting characteristic of capitalist society; the identification of capital as the superior historical form of development of relationships of production (Ianni, 1976, p. 37, author's emphasis).

Ianni (1976), upon situating the peculiarity of dependent capitalism, believes that capitalist relationships of production reveal cultural specificities and the imperialist relationships of production depend both on material production and on cultural production[23] to reproduce. For the author, capitalism cannot function, that is, the main elements of bourgeois culture cannot function unless they are founded on principles or values.

We assume that the strategies for the internationalization of capital challenge critical thinking by seeking the nexus and denouncing the consequences of capitalist accumulation for the working class, arguing that the power of the discourse of incompetence, the absence of the State on social policies, has become strong.

Dependent capitalism, an expression of structural dependence, under the important aspect of imperialist-type relationships, "[...]reveals, in detail, the way in which imperialism is inserted and disseminated within the subordinated society; or how the interiorization of imperialist relationships takes place by dependent society" (Ianni, 1976, p. 122).

Florestan Fernandes (2003, p. 11, the author's emphasis), convinced that class society has closed a mode of progressive control of certain basic knowledge by the working classes with the spread of "reformist", "nationalist" and "developmentalist" rhetoric on the one hand,

> [...] because of the conservative pressure of the ruling classes, what everybody recognizes and proclaims [...]. On the other hand, because middle-class intellectual people open to "basic reforms" monopolized

[23] For Eagleton (2005) culture requires certain social conditions, and since these conditions may involve the state, it may also have a political and social dimension. No political power can be satisfactorily maintained through pure and simple coercion.

> the roles they managed to absorb, as *intermediaries in the structures of power*, and showed themselves satisfied with the resulting situation.

The nature of the national bourgeoisie is loaded with the oligarchic base that is made within a cultural horizon that was essentially the same. Therefore, we have a bourgeoisie which is linked to an autocratic practice, inherited from the past or improvised in the present. (Fernandes, 2003, p. 11)

> [...] a bourgeoisie which has had one of its roots in the structural link between slavery and the primitive accumulation of capital, which still has to resort to certain pre-capitalist forms of accumulation and which has not been reformed (and has never tried decisively to break), with the visible and invincible ties of indirect domination (via the world market or, later, the internationalization of forms of production) *it does not socially produce*, within and through its class situations, the collective impulse for major reforms (or linked revolutions) which place the development of capitalism at the climax of the history of civilizations. Even if this impulse was configured, psychologically, culturally and socially, it would not have enough material basis to convert it into reality (Fernandes, 1982, p. 108, author's emphasis).

A conservative consolidation of bourgeois domination in Brazil, as called by Florestan Fernandes. The reproduction of the bourgeois *ethos* between coercion and consensus is nothing more than the standard of civilization united with the world expansion of capitalism. What makes it essential to establish a subsequent social formation by attitudes and behaviors of a new type prior to the consolidation of a market economy of capitalist bases – the "ways of being, thinking and acting socially" (Fernandes, 2008, p.39).

Considering the elements analyzed by Marini (2005, 2010) on the dialectic of dependence on the basis of the Marxist method, capitalism does not constitute a relationship of political subordination among the Capitalist nations. It presupposes that dependence is a particularity of capitalism and, in this sense, comprises three elements related to it: (i) the transfer of value to the central economies; (ii) the overexploitation of the labor force; and iii) for the intensification of the contradictions inherent in the capital cycle, considering the production of goods intended for export and for elites.

Therefore, elucidating the conservative thought coated with progressive, or even, in the current conjuncture of resumption of a classic conservatism (Netto, 2011), is a crucial element because this (neo)conservative broth has been reupdating in the social thought conceptions present in the (neo)conservative strands with a strong presence of post-modern thinking that has a legitimizing discourse of cultural nature founded on economic structure. Since the 2000's the conservative broth has been updated and these influences are already beginning to be felt and, in our understanding, nowadays, are increasingly updated.

The capital is covered with a "new"[24] style presenting itself as "social capital" and "more humanized" (Oliveira, 2012). This style refers to the meaning of a direct relationship

[24] The word "new" appears here in quotation marks meaning that the "new" clothing is not new because it reaffirms the interests of capital. That is, the accumulation of wealth under the exploitation of labor, understanding the incompatibility between capital and a "more human" capital in bourgeois sociability.

with the idea of (sustainable) development for a democracy associated with a possible "more human" capital (Oliveira, 2012).

The dissemination of this thought in coping with increasing poverty in the turn of the millennium (from 2000) being disseminated as practice and ideology by international organizations[25] and absorbed by civil society corporations.

In this direction, the view of "unique" thinking refers to the idea of "new" characterized as an alternative to neoliberalism with the aim of overcoming the crisis that was constituted from the reforms advocated by the International Monetarization Fund (IMF). It refers to the emphasis that some contemporary scholars place the current bourgeois sociability so that developing countries, in a Latin American context, become compatible with the context of international and national changes in interest capital in the technological, political and economic levels, defended by the "new" ECLAC (Economic co-mission for Latin America and the Caribbean) and the World Bank.

In the context of poverty and social inequality, neoliberal (neo)developmentalist politics counts on scholars from the "new" pedagogy of hegemony (Neves, 2005) with a speech loaded as an alternative to neo-liberalism. This ideary to achieve this legacy of cultural changes that avoid conflict educates for tolerance, peace and mutual trust.

In this scenario, the State has a fundamental role in conducting this political function of building a strong market. A promotion of an environment of cooperation between the State-market-civil society, building a 'civic culture' listed in values of solidarity and cooperation to construct the social well-being (Oliveira, 2012). Whether for the arm of capital more humanized on the basis of solidarity, mutual aid, associativism, "civic culture",[26] or even, by the incursions of modern conservative thinking.

Final considerations

This text was based on a concrete consideration: the history of conservation in Latin America from the constitution of the Republic to the contemporary moment, with the premise of the tones of coercion and consensus carried out by the United States as an imperialist country conforming to the logic of dependence in the twentieth and twenty-first centuries. In this sense, both the conflicts over the 19th century of consolidation under the tutelage of independence in Latin America, and the industrialization processes throughout the 20th century, narrate the facet of dependent capitalism as the hardest facet of the ties of the imperialism over the continent.

This dependence condition that has as its substance the suppression of the labor force, the expansion of the latifundium and the control of the bourgeoisies on the economic-political-ideological conduction, makes us establish a direct relationship between the past and present of the history of struggles in our context.

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[25] The neoliberal – (neo)developmentalist policy, which appears as an alternative to neoliberalism, is aligned with international organizations, among others the World Bank; Economic Commission for Latin America and the Caribbean (ECLAC) and International Monetary Fund (IMF) (Oliveira, 2012).

[26] The word "new" appears here in quotation marks meaning that the "new" clothing is not new because it reaffirms the interests of capital. That is, the accumulation of wealth under the exploitation of labor, understanding the incompatibility between capital and a "more human" capital in bourgeois sociability. The neoliberal – (neo)developmentalist policy, which appears as an alternative to neoliberalism, is aligned with international organizations, among others the World Bank; Economic Commission for Latin America and the Caribbean (ECLAC) and International Monetary Fund (IMF) (Oliveira, 2012).

Given this, some questions are necessary as a way to keep the debate proposed in this work open: 1) The conformation of the national states in Latin America has opened wings to what kind of consolidation in the nationalistic and democratic?; 2) Conservatism in the 21st century tells us that there are no conditionalities against the old material production of coercion and consensus?; 3) Generations born under the dictatorship form, in the 21st century, what political direction on life, therefore, have been educated so that sense of homeland, order and progress?; 4) Revolutions in Latin America, upon breaking out along the century XX, presented counterweight to history in the continent? These questions open reflective horizons for new works from the concrete material bases that form a society that, by naturalizing precariousness, overexploitation and oppression, defines as a horizon of possible sense the trivialization of life.

What we elucidate, by bringing these elements, is the renewal of the conservatism in contemporaneity in the Brazilian reality with the resumption of orthodox, liberal thinking, in the course of the expanded reproduction of capital. In the context of social thought, contempt for the ontological dimension of the real is on the agenda.

The materiality set of conservative thought evokes the contrary forms of the State, the conformation of an alluring policy on civil society and its materialization of the lowering of public policies, as a specific nature of contemporary class society under the rule of capital.

The focus on the absence of class identity, the criminalization of progressive ideas and the violent production of a "fake news" policy, is now in Latin America and, in particular in Brazil, the fetishism of political leaders from international organizations such as the Internal Monetary Fund and the World Bank. Anchored in the idea of greater equity and income redistribution in the directions of solidarity, "mutual aid" and associativism, civic culture, social network, peace, security and cooperation, these bodies are involved in mechanisms of intellectual and moralistic direction that contribute to a process of "education for conformity" (Mota, 2007).

In this realm, solidarity, the "culture of peace", communitarianism, the social network, etc., conceal the production and reproduction of social relations by becoming a progressive perspective, in the inauguration of an anti-capitalist trans-formation. We believe that they are based, in fact, on the reformist and counter-revolutionary forces in Latin America, distancing themselves from the proposal of the Federal Constitution of 1988 and the consolidation of social rights and, in this context, depoliticizing the social policies. It is about encouraging civil society in the ethical and political direction for the construction of a hegemonic bourgeois culture.

In this sense, we conclude that the conservatism, by advancing in the reformist tone of neoliberalism – (neo)developmentalist, the basis of its classical essence, under the aegis of social liberalism as an ideology of maintaining the capitalist order, creates support for a certain kind of "cleansing" of the left-wing.

The scholars of the pedagogy of hegemony (Neves, 2005), in a library of ideas, support a mechanism for the conservation of an ideological unit introducing, in the discourse, the idea of "new", which again has nothing, given its actions that do not problematize the bases of capitalist accumulation, wealth producer and inversely of misery at the same time. In these terms, we try to draw attention to the legacy of the constitution of what the hegemonic bloc constitutes as "new", to ensure the consensus and legitimacy of neoliberalism–neo-developmentalism by the use of coercive apparatus of domination. The

arguments, outlined here, culminate more in an approach signaling the singular points of explicitation of the homogenization of habits and conservative thought.

After the progressive period in Latin America, and the traditions it presents, given the maintenance of the bourgeois order of development policy, the conservative profusion of neo-developmentalist policies is again on the scene, but more aggressive, reactionary, consolidating itself as a consensus for part of the population on the idea of "cleansing" of the left-wing on the continent.

In this sense, dependence gains even more strength before the advance of imperialism and the world of work, so unequal, is seen even more attacking the minimum rights won over the twentieth and twenty-first centuries. In the event of the democratic civilizing process, we need to reinvigorate the resistance in articulated mass movements in support with popular education identifying the new determinants of homogenization of conservative thought.

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