

## Colonies, Communities and Political Economy

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There was a process of overtaking the agricultural company's production during the 17th century, around 1650, with low volumes of exports, concomitant with depreciation, favoring the growth of gold as a Portuguese currency. Brazilian sugar was commanded by Portugal, with influence from European countries and metropolitan exporters, as Furtado (2000, p. 15) points out. Regarding the power of farmers, Diamond (2003) highlights that in the 19th century, there were farm installations in southwestern Montana, impacting coexistence with the original population of natives who based their subsistence as hunter-gatherers. During this period, there were so-called rude white people who were always swearing, and while they worked during the week, they spent the weekend spending money at the local bar. There was a tribe of Indians, called Blackfeet, some of its members had peculiar characteristics, presenting different behavior, being courteous, kind and well-spoken, generating admiration among some white men. However, these Indians had their lands stolen by white immigrants, something that caused and still causes immense political, economic, cultural and ideological conflicts. Political economy is a science within the scope of the State and must legislate in favor of the common good, providing abundant income and subsistence for the people, also relating to diverse and individual interests, considering its importance in supplying the State and society. community, and must provide sufficient income for public services, as explained by Smith (2010, p. 161) "It aims to enrich the people and the sovereign". The system of opulence in which bourgeois society lives develops in different ways, encompassing two different systems of political economy, relating to the process of enriching the people. It covers the mercantile system and agriculture, portraying the modern production system. Well, wealth consists of money, gold or silver, as an instrument of commerce, according to Smith (2010) considering its measure of value, that is, when we have money we can have access to what we need with certain comfort. The question that arises is, how do we get money? Therefore, there are no impediments when we obtain money in view of consumption and what its value measure encompasses, estimating the relationship between the amount of money and the consumption of goods that will be exchanged. Following the reasoning of Smith (2010, p. 161) "We say, of a rich man, that he is worth a lot, and of a poor man, that he is worth very little money". Such thinking brings to

light moral and social values about human life and competitiveness between men, triggering a conjunctural and structural approach that prevails through money, the market and the exchange value of goods in bourgeois sociability, giving an exacerbated power to the money and its importance in society, contrasting in ethical, moral, cultural, political and ideological values that portray a perverse and unfair production chain in our society.

To what extent is it rational to consider money above human beings? What can be done so that we can have the necessary rationality and collective thinking in favor of the common good and social justice? We must ask ourselves to what extent the defense and 'thirst' for money can bring us social and ethical benefits? Is the difference between rich and poor fair for human beings? What can we say about the opportunities available in this mode of production? However, a proprietary caste does not dispossess itself spontaneously, as the interests are antagonistic. Only certain individuals think collectively about the mode of production. Therefore, the revolutionary movement must rise up against the bourgeoisie, considering the reforms proposed by the ruling class and the bourgeois State. A proposal to reduce working hours would be interesting, considering the hours worked to enrich capitalists, as stated by Marx (2010). Spending grueling hours in industrial prisons or companies can result in frequent illnesses for workers who produce social wealth, can, at the same time, depress intelligence and cause harmful impacts on the health of the proletariat. Reforms can provide 'weapons' for workers, strengthening the class exploited by capital, to fight against their opponents, therefore, men must be able to fight against capitalist oppression. According to Marx (2010, p. 41) "Socialists will therefore take advantage of all reforms". The bourgeoisie will always seek to maintain its class privileges, considering strength as the perfect criterion for the economic renewal of society, with the conscience of the proletariat being essential in this process. How can we face the republican idea of society? Do we really live in a republic permeated by the interests of the people? It would be extremely important to problematize these aspects. In this sense, it becomes crucial to replace the capitalist order, as the advent of political power, seizing the government by force, expropriating the bourgeoisie's economic order and the means of production, leveraging production through freely associated producers and dispossessing the

bourgeoisie of its arbitrary power, in terms of Marx (2010). What will be the contribution to the poor? According to Ricardo (1988), the contribution to the poor consists of taxes that are charged on agricultural products and on the profits of tenants, linked to a consumption chain. The price of goods and the consumption power of people are considered. Thus, the contribution to the poor is based on taxes related to the consumer and on profits and land rent. It is necessary to know to what extent the contribution to the poor affects this entire production chain, as indicated by Ricardo (1988). Assessing whether this affects the profits of the tenant and the manufacturer equally or unequally, since it is necessary to know whether it is necessary to increase the price of agricultural products and goods and services.

The bourgeoisie propagates lies, slander and insults against organic thinkers and intellectuals who are critical of the unfair and immoral system that is perpetuated. The bodies of the bourgeoisie proliferate untruths at all costs, in search of their permanence in power. Lenin (2019) explains that the bourgeois *intelligentsia* is capable of offering its propaganda as a way of deceiving the people, constructing a discourse that promises freedom and equality to people. Furthermore, it is necessary to discuss economic, political, cultural, ideological and social issues that permeate all relationships and the entire capitalist mode of production. The State exists to serve the interests of the bourgeoisie, with a democracy prevailing for the exploiters, where “the unsubmitive are punished” according to Lenin (2019, p. 85). In this way, it is essential that the working class, the people, the unemployed, poor and exploited by capital, become aware of their transformative role in society, fighting against bourgeois oppression that destroys coexistence between human beings. It is necessary to study and work in favor of the revolutionary movement of the proletariat, profoundly transforming the system and mode of

production, proposing social justice and peace in all 'corners' of the world. Ultimately, we have a dilemma to be resolved, continuing the barbarism proposed by the capitalist system, with insecurity, unemployment, misery, wars, deaths, hunger, chaos, persecution, injustice and oppression. Or move towards a socialist society, where human beings will have the same opportunities to develop their potential and abilities, producing freely and consuming according to their needs, valued through a culture and ideology focused on the common good and which reflects equity between people. We need to choose between continuing with destruction and pollution, or moving forward and building a socially just society, permeated by the common good, respecting the characteristics and individualities of each human being, relying on the use of technological resources and artificial intelligence, making life in society easier, with ethics, real democracy and social justice, strengthening decent work, quality of life, health and leisure time for all human beings. Workers, be aware!

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