



## “Boçalnarism”, Marçalism and the Decadence Of Politics

Luiz Henrique Michelato\*

Social Worker and Teacher Jandaia do Sul, PR, Brazil

\*Corresponding Author: Luiz Henrique Michelato, Social Worker and Teacher Jandaia do Sul, PR, Brazil.

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The municipal elections are approaching and the political debate is intensifying, ranging from honorable mentions to distortions of reality. In recent years, we have lived under the aegis of the acclaimed “boçalnarismo” (Marçalism) and a polarization and class hatred that surprises, above all, those exploited by capital who have not yet understood how this irrational system works. “Boçalnarismo/Marçalism” can be seen as movements that represent an evident decline in Brazilian party politics, strongly influenced by American culture.

Hate speech against the most varied people and types of people has presented a political discourse that represents a worsened caricature of a capitalism/neoliberalism/neofascism that praises the profits of the arms industry and the consumerism of firearms to “defend” itself from something that was caused and proposed by the ruling class, using lies, propaganda and fierce marketing to make us believe in these fallacies. ‘Lacrolândia’ prevails in the ideological apparatus of these influencers/coaches who rebuild themselves through lies and class privileges to deceive the population.

Candidates without a minimum of academic, professional and human training, devoid of character and brutalized by false information and conspiracy theories, are working ‘full steam ahead’ to win votes from the electorate, using the most varied mechanisms available. Social networks are essential in this process, considering their reach in all social classes. The anti-political/political-party discourse actually favors the emergence of various feelings and emotions in the population, which even feeling used, still performs important tasks for the candidates in the election who will spend four, eight, twelve or even more years pursuing a political-party career, sucking up our ‘sacred’ taxes that will serve to maintain their ‘privileges’.

This failed form of politics is terrible for the majority of the population, who will suffer with the minimum social standards or perhaps even less than that, having to survive in unhealthy places, with chronic unemployment inherent to the neoliberal capitalist mode of production, adopting and reproducing the old discourse that “it has always been like this and will never change”, becoming discouraged by the needs of their own class, which must overcome such miserable conditions imposed by the bourgeoisie.

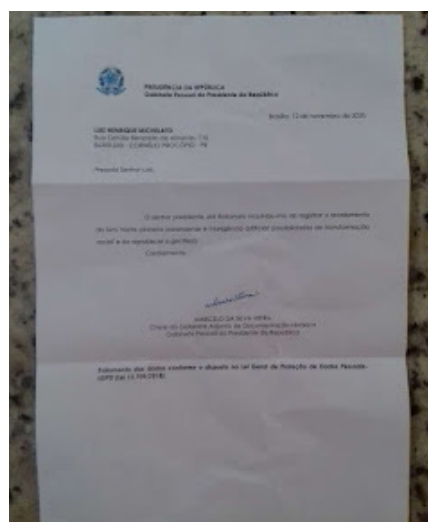
This is the boçalnarismo/marçalismo that unfolds in our society, reinforcing its ‘fascistoid’ character of procrastination and protu-

berance, which uses an offensive discourse against people who work and study to improve the world and in some way be able to contribute to the crucial social transformation. This spectrum reveals itself through entrepreneurship/coaching, which is based on the ‘ideal of a successful man’ that deceives the population with false information and intellectual dishonesty.

We can mention great names and renowned politicians active in Brazilian history, such as the great Florestan Fernandes, Darcy Ribeiro, Fernando Henrique Cardoso (FHC), Itamar Franco, Leonel Brizola, Luiza Erundina, among other great statesmen, who developed a political debate where there were concepts and a notable presence of oratory, based on technical-scientific, cultural-ideological, philosophical-historical, conceptual and procedural assumptions, observing the needs of the population oppressed by capital.

### References

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