


CHAPTER 55

The right to work in the context of human rights: a perspective of Joaquin Herrera flores' critical theory

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ABSTRACT

Faced with the historical process of human rights and the struggle for the dignity of the human person, the right to work emerges as a regulation of the employment relationship as a guarantee of access to

indispensable resources for the survival of the individual and access to goods. In addition, it extends to the need to guarantee decent working conditions, seeking to protect the worker from the violation of rights. In this sense, this article seeks to reflect on labor law in its intersection with human rights, based on the critical theory of Joaquin Herrera Flores.

Keywords: Human Rights; Right to work; Dignity.

1 INTRODUCTION

It is considered the duty of the State to promote actions and guarantee the minimum conditions of life for citizens. Work, as a source of resources to meet the basic needs of individuals, becomes a fundamental right within the legal framework, whose purpose is to be carried out in a dignified manner, where the worker feels respected and his activity is valued economically and socially.

Based on Critical Theory and the approach of Joaquín Herrera Flores on human rights and the processes for the effectiveness of these rights, considering the existing disparities, it is intended to correlate labor law and the author's critical theory, as well as access to a dignified life, object, including, of international conventions and treaties.

Universalizing human rights is not an easy task, especially in the face of globalization, neo-capitalism, and social changes. With this, it is necessary to join forces between countries to strengthen critical thinking and the defense of these rights, establishing a world order that guides the fundamental principles.

2 HUMAN RIGHTS AT WORK

Considering the long historical processes of human dignity, it is important to contextualize the search for human rights and Herrera's critical theory, so that it is possible to verify how these rights are placed under the perspective of the right to work.

For the universality and protection of human rights, it was necessary to limit the power of the State, since state sovereignty made it difficult to implement humanitarian law and ended up violating several rights.

(Piovesan, 2013)

With the signing of the Treaty of Versailles at the end of the First World

War, in 1919, the International Labor Organization - ILO emerged, seeking to promote the minimum conditions for decent work. (ILO, BRASILIA).

Internationally, the ILO was responsible for strengthening the importance of the compromise between labor law and human rights,

shedding light on the need to ensure the well-being of workers in the workplace. It brought to the discussion the conditions of human dignity and the need for full protection (Piovesan, 2013).

Through various Conventions on the right to work, the ILO encompasses 187 Member States that seek to promote productive work worldwide, with security, freedom, equality and opportunity for men and women, with a view to reducing social inequalities and overcoming poverty (ILO , BRASILIA)¹ .

Still as a reflection of the recovery of nations in the post-war period, based on the atrocities suffered and on the ideals of respect, freedom and equality, on December 10, 1948, the Universal Declaration of Human Rights was promulgated. The protection of the human being and a dignified life through an instrument that encompassed all Nations, was intended to build a society focused on the well- being of the human person, despite the suffering brought about by the various rights violated by the State (OLIVEIRA, 2016).

With the Universal Declaration of Human Rights - UDHR, in 1948, the dignity of the human person is treated as a central focus

through this document. Among these rights, article 1 provides that: “All human beings are born free and equal in dignity and rights (...)”

(DDH, 1948). The right to life, liberty, property and work are also provided for, highlighting:

Article XXIII

1. Every human being has the right to work, to free choice of employment, to just and favorable working conditions and to protection against unemployment.
2. Every human being, without any distinction, has the right to equal remuneration for equal work.
3. Every human being who works has the right to just and satisfactory remuneration that will ensure him and his family an existence compatible with human dignity and to which, if necessary, other means of social protection may be added.
4. Every human being has the right to organize unions and join them to protect their interests.

¹ Available: <https://www.ilo.org/brasilgia/temas/trabalho-decente/lang--pt/index.htm>. No date and again.

In Herrera's view (2009, p. 27), we say that we all have rights, but the vast majority of the world's population cannot exercise them due to lack of material conditions to do so. In this way, it can be said that the existence of human rights alone is not a reality for all people.

THE profound inequality between social classes becomes an obstacle to the exercise of these rights. Therefore, human rights should not be understood in isolation, as they arise from a historical and cultural context that, at first, is seen with a colonizing and non-emancipatory perspective. The author emphasizes that the State leaves the control it had over the market and starts to be influenced by the capitalist system, the which ends up limiting the power of the State to promote the rise of individual freedom and rights.

Understanding the challenge for the realization of these rights, Herrera (2009, p.17) explains that "The globalization of capitalist rationality supposes the generalization of an ideology based on individualism, competitiveness and exploitation". Although we talk about the various human rights, the realization of these ends up being distant, since we are facing a society formed by individuals who are concerned only with themselves. The struggle for equality and for the dignity of people becomes compromised, as such rights are often violated and this violation becomes naturalized, causing human rights to end up taking another social format, merely an object of discourse and announced.

by the State, failing to achieve its objective. (Herrera, 2009)

Since rights are considered a cultural product, the importance of the existence of legal norms for the protection of labor rights is unquestionable. Through them, rules are established for the employment relationship and instruments are created to combat eventual injustices and demand the rebalancing of the contractual relationship. Herrera points out that:

With labor legislation that guarantees the rights of workers, we will be able to denounce situations legitimized by principles of justice that, in their foundations, are defined for the benefit of only one group, which transgresses. continuously the procedures "publicly" recognized "as valid in terms of their own interests" (Herrera, 2009).

In the author's view, the path may be through the creation of a culture that brings politics, economy and culture together, through the legal system that guarantees a more equal and generalized access to social goods.

2 THE HUMAN RIGHT TO WORK

In its primary condition, the human being has survival as its main objective.

To survive it needs food, shelter, clothing.

To obtain the necessary goods, it lacks resources. As a synthesis of the solution for this cycle, work appears as a means to obtain resources that enable the acquisition of goods to guarantee the survival of individuals.

Work, therefore, is born from a double relationship: the natural and the social. It is natural as a mediation with nature; social when their actions have repercussions on other individuals. The latter is understood as the cooperation of individuals and constitutes the productive forces linked to the division of labor.²

In this way, needs are extended to other individuals, creating the social relationships that determine the historical conditions of work.

The dependence between human beings is reciprocal, that is, one cannot survive without the other. Their needs are historically produced in social relationships, constituting subjectivity and objectivity and their distinction from animals.

The work and its product belong to the one who performs it or to another to whom the performer is subordinate. This relationship that is established between the two from the ownership of the means of production. For those who are responsible for the work, there is also the physical effort and the allocation of time. For the other, production and profit. While for the former, work means the counterpart for the sale of his time and strength, for the latter it represents the

fruits of the investment made in the means of production. In Marx's words, if for one it is torment, for the other it is satisfaction:

The being to whom work and its product belong, to whom work is devoted, and for whose enjoyment the product of work is intended, can only be man himself. If the product of labor does not belong to the worker, but faces him as an alien force, this can only happen because it belongs to a man other than the worker. If his activity is a torment to him, it must be a source of satisfaction and pleasure to another. Not the gods nor nature.

The presence of this tension is justified by the “exchange” of work for necessary resources (not always achieved). According to Herrera Flores, as already stated, dignity is linked to access to fundamental goods for survival, and the law is not capable of guaranteeing effectiveness only by its existence. For him, the right is not obtained immediately from the legal determination. More than that, the right comes only after the fights, but only man himself can be that strange force of men. (MARX, 1983: 98)³

It is not just the creation of a right that makes it exist in the world of things. A norm can be created to establish a right without this right becoming effective, as the conditions of each individual and the society where he is inserted shape this reality. The consequence of this is the inefficiency of the remuneration for the work performed to respond to the totality of basic needs for subsistence. Although many workers find a job, in contrast to the many who cannot find a job, even so, the earnings from this work may not correspond to the minimum necessary for their maintenance. In this reality, work would not be providing basic conditions of subsistence to the worker, depriving the individual of the enjoyment of a dignified life.

² THE CONSTITUTIVE RELATIONS OF THE SOCIAL BEING BASTOS, Rachel Benta Messias, https://files.cercomp.ufg.br/weby/up/248/o/Rachel_Benta_Messias_Bastos.pdf. Accessed on Aug 05, 2022

³ MARX, Karl. “Economic and Philosophical Manuscripts.” In: FROMM, Erich. *Marxist Concept of Man*. Rio de Janeiro: Zahar, 1983, p. 85-169.

Explained by Herrera Flores, human dignity is linked to guaranteeing access to housing, work, the environment, citizenship, healthy food, time for leisure and training, expression, religious conviction, education, historical-artistic heritage, etc.⁴ Only after having conquered these goods is that individuals take possession of their place in society and start to interact and interfere in the environment. Social recognition, non-invisibility, not being on the sidelines gives it dignity. The prediction of these achievements must be supported by the legal norm and this, have its effectiveness, which does not occur in most cases.

According to that author, the law establishes what we should have and not what we actually have, including with regard to equality.

In this sense, the right to work, foreseen as a fundamental right in the Federal Constitution, must be among the goals of the Welfare State. Through employment policies and the promotion of entrepreneurship, the State greatly contributes to the reduction of social inequalities, improvement of living conditions, access to education and goods, achieving the desired dignity of the individual.

The law in its essence is focused on hegemonic processes, with the legislator having the function of establishing norms that favor access to goods and rights, transforming reality and bringing more equality and promotion to social goods. This evolution in the way of seeing the law, not as something fixed and definitive, but as adaptable to the conjuncture, makes possible the reformulation of the dominant economic and political systems.

The issue of access to equal opportunities is intertwined with the struggle for democracy and justice. Regarding democracy, it is possible to say that there are several models of democracy. Many theorists risk the best concept within

diverse theories. However, it is not an easy task, as an analysis of the concrete case is necessary, considering the specificities and conditions in which democratic systems are applied. In relation to the question of the concept of justice, it is even less generic, implying, in addition to all the specific characteristics of the fact to be analyzed, in the conjuncture and in the referenced culture. Thus, various models and theories try to explain and characterize democratic systems and justice in its fullest sense. However, democracy and justice are more linked to the culture of a society and, consequently, also to the practice of equal opportunities.

One of the areas where inequality of opportunity is most observed is work.

As well as human rights, work is also greatly affected by neo-capitalism, leaving the employee without conditions of choice and doomed to accept the conditions imposed by the employer. In line with the interests of capital, with a greater number of workers than formal jobs, there is no guarantee of ideal working conditions.

⁴ Herrera, p. 28-38.

Those who get a job are subject to the conditions offered by the employer, even if their rights are violated to some extent.

In all this orchestrated set, the intended result is always the growth of capital accumulation. Financial speculation, the presence of transnational companies and the difficulty in promoting income distribution make the construction of social equality less and less possible.

Once again, the struggles against social injustices, in any dimension, occupy a prominent role for human emancipation and liberation.

The advance of the forms of exploitation of workers by capital was such that today accumulation permeates all areas of life.

In times of weakening of individual labor relations, the path of social relations proves to be efficient in adding economic and social value to workers through movements, associations, non-governmental organizations, etc. As a result, there are policies for the recognition of rights and actions for human emancipation and liberation.

The boundaries of accumulation extend to such an extent that they invade language, affections, brains, the ability to cooperate, the task of caring, the use and knowledge of new (and old) technologies and even traditional knowledge itself. of historically marginalized and exploited peoples. The exploitation of the human by capital is now confused with social activity.

Even with stronger movements and the action of emancipatory groups, the neoliberal system will continue to privilege the market.

Consequently, the application of norms will always fall short of guaranteeing equal access to goods.

A critical theory of law must be supported, then, on two pillars: the reinforcement of legally recognized formal guarantees, but, equally, the empowerment of the most disadvantaged groups to fight for new, more egalitarian and generalizing forms of access to goods protected by law. . (HERRERA, 2009, p.19)

In this perspective, Herrera proposes a new perspective of rights as institutional and social processes that enable the opening and consolidation of spaces for the struggle for human dignity. To analyze the law to work as a fundamental right, it is necessary to understand the serious consequences of normative deregulation of labor relations, as well as spatial displacement⁵. Such changes in the employment contract, always with a view to increasing competitiveness and the flexibility of the contractual relationship, generate new forms of production, based on machinery and the use of increasingly advanced technology. In this scenario, the social relations themselves are transformed and the “human doing” starts to have a territorial, social, sexual and ethical division.

In the current conjuncture, the surplus value is not limited to the employee's surplus time delivered to the owners of the capital. It also covers all the accumulated knowledge, its creativity and its ability to

⁵ Relocation: refers to the transfer of an industrial activity from one country or region to another location, with the aim of reducing production costs.

modify the environment in which it is inserted. “It is cognitive capitalism and consists of the new way of extracting and accumulating social value produced by workers”⁶. Nowadays, what we see is a globalized and neoliberal world, commanded by large economic groups and market institutions (World Bank, WTO, IMF), which has demanded a reformulation of Human Rights and its true adaptation to new issues such as the deterioration of the environment, cultural differences and intolerances, war scenarios, etc.

3 INTERNATIONAL WORK AND CONVENTIONS

According to Herrera, today the great challenge is to defend ourselves against the ideological avalanche provoked by the aggressive and destructive growth of neoliberalism on the social achievements hard-won by the struggles of social movements, left-wing political parties and unions for more than a century and a half.⁷

Even with the prerogatives of the directive power provided for by law and the employer being the holder of this power of its business, such as, for example, applying punishments in the face of the employee, each and every case must be analyzed in the light of human rights, after all, the dignity of the human being in no way should be violated, including and especially in the work environment.

In a globalized world, international relations are increasingly closer and lead to a worldwide trend of labor regulation within parameters that protect human dignity and avoid unfair competition within an economic vision of labor costs.

Common point, it can be related to international treaties and agreements, agreements between Nations with the objective of making standard the treatment of common issues between them. Issued by international organizations, these standards are ratified and accepted by each of the participating countries. Among these documents, of outstanding importance for the Brazilian labor law, the Universal Declaration of Human Rights and the Conventions of the International Labor Organization are cited.

The Universal Declaration of Human Rights - was proclaimed by the United Nations General Assembly in Paris on December 10, 1948, through General Assembly Resolution 217 A (III) as a common standard to be achieved by all peoples and nations. With this document, the universal protection of human rights was established for the first time.

Everyone has the right to work, to free choice of work, to equitable and satisfactory working conditions and to protection against unemployment. Everyone is entitled, without any discrimination, to equal pay for equal work. Anyone who works has the right to equitable and satisfactory remuneration, enabling him and his family to live an existence worthy of human dignity, supplemented, if possible, by all other means of social protection. Everyone has the right to form trade unions with others and to join trade unions to defend their interests.⁸

⁶ Herrera Flowers

⁷ Herrera Flores, Joaquin. *The reinvention of human rights.* / Joaquin Herrera Flores; translation by: Carlos Roberto Diogo Garcia; Antônio Henrique Graciano Suxberger; Jefferson Aparecido Dias. – Florianópolis: Boiteux Foundation, 2009.

⁸ Universal Declaration of Human Rights, 1948. Art. 23.

In her work, *The (re)invention of human rights*, Herrera Flores states that human rights can be achieved through the social practices of NGOs, Associations, Social Movements, Trade Unions, Political Parties, Citizens' Initiatives and demands of groups, minority (indigenous) or not (women), who in one way or another have traditionally remained marginalized from the process of positivization and institutional recognition of their expectations.⁹

Through access to work, the human being is socially dignified, assumes an identity before society and strengthens himself as a social individual by assuming responsibility for his survival, this due to his immaterial component that gives distinction to the one who works. Dignity prevents man from being used as a mere instrument or means to achieve an end. The human being is an end in itself and its “reification” is not allowed under any circumstances.¹⁰

The struggle for the recognition of human rights leads to the study of the International Labor Organization, as the main body of supranational labor standards, considering its political importance and its sui generis composition that give it prominence from a social and economic point of view for development of nations.

It was only after 1985, through the country's democratization process, that Brazil started to ratify relevant international human rights treaties. The starting point for the process of incorporating international human rights treaties into national law was the ratification of the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment, in 1989. In other words, only with the democratic Constitution of 1988 Brazil becomes part of the group of countries united by the recognition of human rights.

As of the 1988 Charter, Brazil ratified:

- a) the Inter-American Convention to Prevent and Punish Torture, on July 20, 1989;
- b) the Convention on the Rights of the Child, on September 24, 1990;
- c) the International Covenant on Civil and Political Rights, on January 24, 1992;
- d) the International Covenant on Economic, Social and Cultural Rights, on January 24, 1992;
- e) The American Convention on Human Rights, on September 25, 1992;
- f) The Inter-American Convention to Prevent, Punish, and Eradicate Violence against Women, on November 27, 1995.

⁹ Herrera Flores, Joaquin. *The reinvention of human rights*. / Joaquin Herrera Flores; translation by: Carlos Roberto Diogo Garcia; Antônio Henrique Graciano Suxberger; Jefferson Aparecido Dias. – Florianópolis: Boiteux Foundation, 2009.

¹⁰ Miraglia, Livia MM *The right to work and the dignity of the human person – due to the need for decent work, a human right*.

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The innovations introduced by the 1988 Constitution — especially with regard to the primacy of the prevalence of human rights, as a guiding principle of international relations — were fundamental for the ratification of these important instruments for the protection of human rights.¹¹

In order to reach the scope, validity and effectiveness of international norms in Brazil, aiming at their effectiveness in relation to human rights, it is necessary to highlight the landmark of the Federal Constitution of 1988, by breaking with the authoritarian regime, giving rights and guarantees extraordinary emphasis, placing them as the most advanced and comprehensive document on this matter

in the country's constitutional history.

Regarding the legal impact of international human rights treaties on Brazilian law and considering the constitutional nature of these rights, three

hypotheses may occur, and the law stated in the international treaty may:

- a) coincide with the right guaranteed by the Constitution (in this case the Constitution reproduces precepts of International Human Rights Law);
- b) integrate, complement and expand the universe of constitutionally provided rights;
- c) contravene a precept of domestic law.

In the first hypothesis, Brazilian law, particularly the Magna Carta, presents provisions that faithfully reproduce statements contained in international human rights treaties. As an example, we can cite the provision in article 5, item III, of the Federal Constitution of 1988, which, by providing that “no one shall be subjected to torture, nor to cruel, inhuman or degrading”, literally reproduces article V of the Universal Declaration of 1948, article 7 of the International Covenant on Civil and Political Rights.

In the second hypothesis, international human rights treaties will integrate, complement and extend the constitutional declaration of rights. From the ratification of international instruments by the Brazilian State, it is possible to list numerous rights that, although not provided for at the national level, are listed in these treaties and, thus, are incorporated into Brazilian Law. As an example, we can cite the right of every person to an adequate standard of living for himself and his family, including food, clothing and housing, pursuant to article 11 of the International Covenant on Economic, Social and Cultural Rights, the right of minorities ethnic, religious or linguistic people from having their own cultural life, teaching and practicing their own religion and using their own language pursuant to article 27 of the International Covenant on Civil and Political Rights and article 30 of the Convention on the Rights of the Child, prohibition of resettlement of the death penalty in the States that have abolished it, in accordance with Article 4 of the American Convention, among others.

¹¹ For JA Lindgren Alves: "With its adhesion to the two UN International Covenants, as well as to the São José Pact within the OAS scope, in 1992, and having previously ratified all significant international legal instruments on the matter, Brazil has already practically all the external formalities necessary for their integration into the international system for the protection of human rights. Internally, on the other hand, the guarantees to the broad rights enshrined in the 1988 Constitution, which cannot be amended and, also, extended to others arising from treaties of to which the country is a party, ensure the willingness of the Brazilian democratic State to fully comply with the international obligations it has contracted." (Human rights as a global theme, São Paulo, Editora Perspectiva and Fundação Alexandre de Gusmão, 1994, p. 108)

The list of rights set out in international treaties to which Brazil is a party is not exhaustive here, but only aims to point out, as an example, the rights that are enshrined in international instruments ratified by Brazil and that have been incorporated into the Brazilian domestic legal order. This makes it possible to ensure that International Human Rights Law innovates, extends and expands the universe of rights that are already constitutionally guaranteed.

The third hypothesis listed raises the question of how to resolve a possible conflict between the Constitution and a certain international treaty for the protection of human rights? The criterion to be adopted is guided by the choice of the norm most favorable to the victim, prevailing the norm most beneficial to the individual, holder of the right. The criterion or principle of applying the provision most favorable to victims is not only enshrined in the international treaties for the protection of human rights, but also finds support in the practice or jurisprudence of international supervisory bodies. The international rights contained in human rights treaties only improve and strengthen, never restrict or weaken, the degree of protection of rights enshrined in the constitutional normative plan. In his work that deals with human rights at the national and international levels, Antônio Augusto Cançado Trindade analyzes: "(...) we free ourselves from the shackles of the old and idle polemic between monists and dualists; in this field of protection, it is not a matter of primacy of international law or domestic law, here in constant interaction: the primacy is, in the present domain, of the norm that best protects, in each case, the enshrined rights of the human person, whether it is a norm of international law or of domestic law."¹²

In the human rights protection plan, international law and domestic law interact, driven by the same protection needs, prevailing the norms that best protect the human being, considering that the primacy belongs to the human person.

4 WORK AS A FUNDAMENTAL RIGHT IN THE PROMOTION OF HUMAN DIGNITY

In the Federal Constitution of 1988, work is one of the foundations of the Democratic State of Law (art. 1, IV) and adds in its art. 6 that "Education, health, work, housing, leisure, security, social security, maternity and childhood protection, assistance to the destitute, in the form of this Constitution, are social rights".

Once the right to work is considered a fundamental right, one has in mind the possibility of its holder to legally plead his interests, then protected, before the one who has the obligation to provide it. The fundamental right as a whole is a very complex object and is composed of elements with a well-defined structure, that is, the different positions of the citizen vis-à-vis the State, from which the relations of precision, the relations of means/end and the weighting relationships¹³.

¹² Trindade, Antônio Augusto C.. The protection of human rights at the national and international levels: Brazilian perspectives, San José de Costa Rica/Brasília, Inter-American Institute of Human Rights, 1992, p. 317-318

¹³ Cervo, Karina Social The fundamental right to work in the Federal Constitution of 1988 / Karina Social Cervo. 2008

However, the task of delimiting what would be the object protected by article 6 of our Constitution regarding the fundamental right to work is quite arduous. Alexy¹⁴ responds to this question by saying that, on the scale of possible interpretations, one can have everything from the utopian right to give everyone whatever work they want, wherever and whenever, to the compensatory right to receive help in the event of unemployment.

The right to work is a fundamental right as a whole, having as one of its aspects is the fact that it encompasses not only concrete legal relationships, but also a potentially protected legal relationship, since the public power has a duty to protect this fundamental right, including the person who finds himself in the situation of potential worker. The task of protecting this right is indeed difficult, mainly due to the fact that it is not always possible to dissociate the work provided from the dignity of the person who produces it.

As highlighted in art. 1, III of the Federal Constitution, the dignity of the human person is among the foundations of the Federative Republic of Brazil and this dignity is closely related to the principle of valuing work, according to article 170 of the same institute. The connection between the principle of human dignity and the rule that ensures the right to work shows that the one when human work does not obtain adequate appreciation is unattainable.¹⁵

5 CONCLUSION

Making a counterpoint to the critical theory of Herrera Flores, it is possible to perceive that human rights constitute a constant challenge in relation to their concretization and effectiveness. Based on the author, for the population to be able to exercise these rights in their entirety, it is necessary that they have material conditions to do so. (Herrera, 2009).

It is understood that the dignity of the human person must serve as a guide for other rights, however, considering the social inequalities existing in today's society, even if dignity serves as a beginning, social problems become obstacles, preventing this minimum is achieved and that other rights such as access to housing, work, the environment, citizenship, healthy food, leisure time, training, etc., reach these people. Thus, it is not enough for rights to be laid down in legislation. They lack concreteness.

Along with the dignity of the human person, the right to work emerges as a fundamental right for human beings. It is through it that the citizen achieves social recognition and acquires the economic capacity to access these necessary goods to, at least, guarantee their survival.

Faced with the constant transformations and new ways of society and globalization, Brazil, based on the ILO and on the guarantees arising from the Universal Declaration of Human Rights, inserted norms for the protection of workers in the national legislation and, through treaties and conventions signed, seeks

¹⁴ ALEXY, Robert. Theory of the fundamental rights. Madrid: Center for Political and Constitutional Studies, 2002

¹⁵ LEDUR, José Felipe. Realization of Labor Law. Porto Alegre: Sergio Antonio Fabris. 1998

to advance in the consolidation of the right to work, protecting the dignity of the individual, avoiding the exploitation of labor and the supremacy of economic power to the detriment of the human person.

In this way, the right to work is fundamental for the survival of the human being, it is not enough that the legal norms for the protection of work are institutionalized, since the State must prevent such rights from being violated, despite the legal provision. It must also

to consecrate the dignity of the human person, as well as to provide the necessary material conditions for individuals to exercise their rights, protecting the greater good that is human life.

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