# DEMOCRACY AND EMPLOYMENT RELATIONSHIP: CORPORATE SOCIAL RESPONSIBILITY

*DEMOCRACIA E RELAÇÃO DE EMPREGO: RESPONSABILIDADE SOCIAL DA EMPRESA*

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**Abstract**: Within the thematic of the application of the democracy under the political, economic, social and cultural slopes, there is the development of the same within the labor sphere. The concepts of democracy, employment relationship and social responsibility of the company, although at first seem disconnected, intertwine when one sees the applicability of democracy within the company. A State to be effectively democratic in law, there must be the application of democracy under various spheres, including labor. Thus, this article seeks, through a bibliographical review, to present the concepts of democracy and social responsibility of the company, demonstrating the applicability of the same in the relation employee x employer, presenting answers about the proposed questioning.

**Keywords**: Democracy. Social Responsibility. Labor Democracy. Labor Law.

**Resumo**: Dentro da temática da aplicação da democracia sob as vertentes política, econômica, social e cultural, há o desenvolvimento da mesma dentro da esfera laboral. Os conceitos de democracia, relação de emprego e responsabilidade social da empresa, embora em um primeiro momento pareçam desconectados, se entrelaçam quando se vislumbra a aplicabilidade da democracia dentro da empresa. Um Estado para que seja efetivamente Democrático de Direito, deve haver a aplicação da democracia sob diversas esferas, inclusive, a laboral. Assim, o presente artigo busca, através de revisão bibliográfica, apresentar os conceitos de democracia e responsabilidade social da empresa, demonstrando a aplicabilidade dos mesmos na relação

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empregado x empregador, apresentando respostas acerca do questionamento proposto.

**Palavras-chave**: Democracia. Responsabilidade Social. Democracia Laboral; Direito do Trabalho.Constitucional.

## 1 Introduction

More than an abstract line, the Labor Law should have as its first guideline to edit norms that a) preserve human rights; b) do not allow distortions of the "real" capitalist regime of production to undermine these rights by treating labor as a commodity.

In this sense, the existence of democracy proves to be fundamental to comply with this guideline.

There is a consensus among all scholars who talk about democracy that democracy cannot be merely formal, and that a substantial democracy does not deserve its name and does not subsist if all the governmental or non-governmental institutions that exist in it are not, either. formal and substantially democratic.

One cannot help but address a relevant question about the possibility of transferring the concept of democracy which is essentially political to the interior of the enterprise.

Political democracy has in its global context a distribution of powers (legislative, executive, judiciary) that the company does not have within it.

Would the democratization of the company be compatible with the employer's governing power in its organizational, controlling and disciplinary functions? Should the employer have to submit complex decisions for approval by his employees?

The company's management includes the maximum of unity, authority and freedom to respond quickly to the economic environment. How can these requirements be reconciled with democratization without

breaking the entrepreneur's unity, authority and discretionary freedom? What is the social responsibility of the company?

To answer such questions, aiming at a better approach of the theme, the analytical-deductive method will be used, starting from the bibliographical research as research technique.

## 2 Democracy and employment relations

The above questions were insurmountable in the context of the absolute governments of the past and the totalitarian ones of all time.

The objections that may be made to an affirmative answer to the questions suggested above, based on the assumption of capitalist efficiency, forget that the democratic regime is not one of the disorder in which one does what he wants without respecting the rights of others, without subjecting individual interests to the law. good of the community.

This is not an attempt to make the conflictual aspect that labor relations have at an individual and collective level disappear, or to deny that past and present labor rights were (and will be) workers' achievements.

It must also be considered that, once conquered, the labor claims ended up pointing out the benefits they provided to the company. Just one example: the progressive reduction in working hours claimed by labor movements has always encountered opposition anchored in economic arguments, but today there is consensus that it serves individual, family and social interests, benefiting also the interests of the company.

Octavio Bueno Magano, speaking about the evolution of the company, made some observations that deserve mention about the evolution that it went through from the liberal model to the present day.

The same author attributes the modification pointed to three factors: a) dissociation between property and control; b) the growing power of workers; c) state interventionism.

Revista Direitos Culturais | Santo Ângelo | v. 15 | n. 36 | p. 405-423 | maio/agos. 2020
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Although long the passage, what MAGANO, 1981, p. 58 states about the growing power of workers, deserves to be transcribed:

> Another factor to be considered corresponds to the growing power of workers, which has led them to an increasingly intense participation in the life of the company. This participation is divided into profit sharing and co-management, constituting concrete manifestations of the latter to the organization of staff members; internal committees; trade union legacies and workers' representation on management bodies. These multiple holdings have changed the structure of the company. In the classical conception it is composed of a businessman, responsible for his government; of employees subordinated to it; the activity performed by the entrepreneur, with the said collaboration; the purpose to be achieved, namely the making of profits; of equity, which serves as an instrument for the exercise of the activity. At present, many of the component elements of the corporate structure are being metaphorized.
>
> Thus, with the establishment, in the companies, of the personnel delegates, the internal commissions, the union delegates and the representatives before the administration organs, it can no longer be said that the businessman is solely responsible for the corporate governance, dividing it on the contrary, its responsibility to the various labor representation bodies indicated above. On the other hand, the increasing participation of workers in the company's administration, pulverizing the hierarchical power of the company, strengthens their subordination bond.
>
> More and more workers cease to figure only as subordinates of the entrepreneur to act as members of a community. This occurs in the elaboration of the bylaws; deliberation on the admission or dismissal of workers; in the management of social works; in access to information; in the occupation of physical spaces; in the very elaboration of guidelines to be adopted. (MAGANO, 1981, p.60)
>
> Workers' claims and struggles over time have led to a change in the company's own structures, or at least a change in the fact that decisions in the company cannot be taken unilaterally by the entrepreneur, but have to be shared with the workers who sociologically integrate the community in which it consists.
>
> It can be said, therefore, that the changes indicated reveal a slow, albeit partial, democratization of the company. As you can see, the company's own history demonstrates the possibility of

> its being democratic, as a requirement for being an institution integrated in the Democratic Rule of Law (MESQUISTA, 1991, p.54).

In its various forms, this democratization represents a division of power within the enterprise, which is no longer exercised only by the owners or shareholders of the respective company, nor exclusively by the directors chosen by the latter, but also by the employees who work there. (GRAU, 1981).

In this sense Hueck e Nipperdey (1963, p.73) claim:

> In the model of classical economics, the businessman with the ownership and control of the company acted as if he were a sovereign. It made her work for the sole satisfaction of her interests. In the dualist economy model, predominantly nowadays, the company works to satisfy multiple interests: owners, managers, employees and the community in which it is integrated. It has thus become an organism whose functioning is no longer subordinated to the whims of owners, but to the astringencies of previously idealized schemes.

The interference of these approaches in the company led to the idea that the company has a social function, theme discussed below.

*2.1 Corporate Social Responsibility.*

The theme of corporate social responsibility has been addressed for many years in other countries. In Brazil, the theme developed from the sixties and more intensely in recent years.[1]

Here we focus on the political and social context of the Magna Carta, which lists the free enterprise and social value of labor as foundations of the Federative Republic of Brazil (art. 1, Inc. IV),

1 There is a mobilization of entities seeking to adopt in Brazil, as in other countries, the obligation of companies to publish annually the Social Report: a statement published annually by the company gathering a set of information about projects, benefits and social actions directed at employees, investors, market analysts, shareholders and the community. It is also a strategic instrument for assessing and multiplying the exercise of corporate social responsibility.

Revista Direitos Culturais | Santo Ângelo | v. 15 | n. 36 | p. 405-423 | maio/agos. 2020
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private property and the social function of property as two principles of economic activity (articles 170, items II and III).

In a correct interpretation of the Constitution, the social function of property also includes the property of production goods, as José Afonso da Silva explains, that "it is worth talking about the social function of the company of production goods, as well as the social function of the company, as social function of economic power". (SILVA, 2006, p.168)

Still in the same sense the jurist Eros Grau:

> The property on which the effects of the principle most strongly reflect is precisely the dynamic property of the goods of production. Indeed, by referring to the social function of dynamically producing goods, we are alluding to the social function of the enterprise. (GRAU, 1981b)

But what does "corporate social responsibility" really mean? For an answer, it is first necessary to present the conceptualization of corporate social responsibility by adopting the one offered by the "Green Paper" of the European Union.:

Most definitions of corporate social responsibility understand this concept as the voluntary integration of companies and social and environmental concerns into their operations and relationships with interlocutors. Being socially responsible means not only fully complying with legal obligations, but also going beyond compliance by investing "more" in human capital and relationships with the interlocutors. However, corporate social responsibility should not be considered as a substitute for regulation or legislation on social rights and environmental norms, nor should it overlook the development of appropriate new standards.[2]

As it turns out, it is not a matter of holding the state accountable, nor is it a matter of "relieving capital"; on the contrary, it requires it to

2 European Union Green Paper on Corporate Social Responsibility. Foster a European framework for corporate social responsibility. Adopted by the 11th IAVE Biennial Conference, Paris, 1990

match the space you are given, using community goods and services to manage your business and make a profit.

The field of responsibility is quite broad. The Ethos Institute - Companies and Social Responsibility - lists the following items to measure the degree of social responsibility: of a company: a) values and transparency (code of ethics); b) environment (management of life cycle impacts of products and services); c) relationship with suppliers (criteria in the selection of suppliers); d) consumers (educational dimension in advertising); e) community (support for voluntary work); f) government and society (participation in social projects); g) Internal public (dialogue with unions, participatory management of results, valuing diversity, safety and health at work) (CORULLON; MEDEIROS FILHO, 2002, p. 85)

Two actions of the socially responsible company are distinguished today: external public and internal public (letter "e" above). Only the latter is concerned with this work to investigate how socially responsible companies, which present themselves as such and associate themselves with entities that congregate them, fulfill their assumed obligation to behave internally as democrats.

It would be highly desirable to join the Global Compact (with section in Brazil)[3] that emphasizes the commitment to comply with International Human Rights Conventions.

Obviously, companies are obliged - in good faith - to observe the legal rules governing the employment relationship within the scope of individual and collective rights, and as parties to the lawsuits taking place.

3 Global Compact is an initiative proposed by the United Nations - UN to encourage companies to adopt corporate social responsibility and sustainability policies. This pact aims to promote a dialogue between companies, United Nations organizations, trade unions, non-governmental organizations and other partners, in order to develop a more inclusive and sustainable global market, the idea being to give globalization a social dimension.

Revista Direitos Culturais | Santo Ângelo | v. 15 | n. 36 | p. 405-423 | maio/agos. 2020
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The authors, who approach the subject, point out some topics that deserve special mention: a) absolute priority to the norms of public order such as those related to occupational health; b) investments in the well-being of employees and their families; c) professional training of employees, especially young people; d) use only lawful outsourcing to support outsourced employees; e) not practice or permit any discriminatory discrimination against fundamental rights and freedoms related to grounds of race, color, sex, language, religion, political or other opinion, national or social origin, economic position, birth or any other social condition; f) not tolerate in the supply chain of suppliers the use of child or slave labor; g) not to take anti-union actions.

Undoubtedly, the socially responsible company creates a favorable climate for the employment relationship to be democratic and, consequently, respectful of human rights.

## 3 Guaranteed rights

In this regard, the following points are relevant:

a) right to work;

b) right of access to decent work,

c) right to progress at work (professionalization), and

d) public freedoms.

### *3.1 Right to Work*

The right to work must be understood not only as a means of ensuring the subsistence of the worker and his family, but also of having access to other goods, such as education, school, culture, leisure, health. . It is a subjective public right that the citizen may demand from the State public policies that materialize the work opportunity for all and not only for some.

There is a duty to work because

> All human labor is from the outset and by definition a collective fact, cooperation being its characteristic and essential note. Some depend on others, tasks are accomplished through a mosaic, fragmentary at first. This dependence may be direct or indirect, but all are in the same state of precision as the work of others, carried out elsewhere and at other times. (MORAES FILHO, 2008, p. 76)

It is legally "bummer" every adult who is able to work and does not.

The loiter is a parasite and the loitering is all the more serious when it is known that work directly or indirectly is the underpinning of the security and social security from which he benefits.

Work is undeniably a value, but it is not the only value, so the rights not to work should be safeguarded. culture, leisure, family and social life.

In this sense, Jorge Luiz Souto Maior, analyzing the theme of the right to "disconnection" from work, thus precedes:

> Indeed, this seemingly surrealistic theme bears great relevance to our time and also reveals several contradictions surrounding the so-called "world of work".
>
> The pertinence lies in the very fact that speaking of disconnection makes a parallel between technology, which is a determining factor of modern life, and human labor, with the aim of glimpsing the right of man not to work, or As stated metaphorically, the right to disconnect from work.
>
> But this concern is in itself a paradox, revealing, as stated, the contradictions that mark our "world of work".
>
> The first contradiction is precisely the concern with non-work in a world that has as its striking concern the concern with unemployment.
>
> The second concerns the fact that, as has been said out of hand, it is technological advancement that is stealing man's work, but, on the other hand, as it will be seen, it is technology that has enslaved man. to work.
>
> Thirdly, in terms of contradictions, it should be noted that if technology provides man with an almost infinite possibility of informing himself and being updated with his time, on the other

Revista Direitos Culturais | Santo Ângelo | v. 15 | n. 36 | p. 405-423 | maio/agos. 2020
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hand, it is the same technology that also enslaves man to the means. information, as the pleasure of information becomes a need to stay informed, not to lose space in the job market.

And finally, even with regard to the contradictions suggested by the theme, it is important to remember that work, in the prism of modern philosophy, and as recognized by various legal orders, dignifies man, but from another angle, it is the work that removes this work. dignity of man, imposing limits on him as a person as he advances his privacy and his private life.

I must clarify that when it comes to the right to disconnect from work, which can be translated as the right not to work, it is not merely a philosophical or futurology-related issue, as Domenico de Masi proposes.

Likewise, we do not speak of law in its layman's sense, but in a technical-legal perspective, in order to identify the existence of a good of life, non-work, whose preservation can be concretely made by a claim let it be deduced in court.

A right, by the way, whose holder is not only those who work, but also society itself, those who cannot work, because others work excessively, and those who depend on the human presence of those who abandon them in their escape from work ...

This task is not simple, as it fiddles with legal and cultural concepts that have long been rooted in our tradition. Fruit of a conception formed in the so-called industrial society, although, philosophically it is said that we are in the post-industrial age, the work appears as an identifier of the human condition itself. As singer Fagner would say: "... and without his work, man has no honor ..." For a long time, carrying the Work Card was the civic demonstration of not being a "tramp", which although not If it were a crime, it was enough to marginalize the person. Even today, it is notable for the dismantling of the capitalist productive order, or for the disorder provoked by the new world economic ideology, which has been conventionally called neoliberalism, which is based on the idea of the dismantling of the welfare state and the abandonment of the safety net provided. the world of labor, resulting in mass unemployment (or structural unemployment, as some prefer), a situation that is enhanced by the reform of the productive conception, that is, abandonment of the Fordist model of production, which had as its line of conduct the notion of social inclusion, turning to the model that is based on the pulverization of factories, generating, consequently, the almost abandonment of the contract with full rights and the contract to life, forcing the advent of precarious

employment contracts and the increased provision of services by "self-employed" or "self-employed" workers, even on those days when the fact of not having a Signed Work Card becomes normal, not having an occupation, a job, whatever, still attacks the members of society, which society, whether or not you want, is based on the social contract, which, for In turn, it relies on the idea of the division of labor.

Work, even with the whole picture that is drawn in the world of work and which in itself denies its value (and the proof of this is the constant decrease in wage levels), is still extremely significant for people to the point that maintain a discriminatory social attitude towards those who do not work, even though we know, as we know, the extreme difficulties in finding an occupation. Therefore, we are forced to work even to avoid being discriminated against by society. A society that at the same time, in this respect, is extremely hypocritical, because deep down what everyone really wants is to get rich without working or even get rich working, but aiming to stop working as soon as possible. As Baron de Itararé would say, "Work ennobles man, but after man feels noble, he no longer wants to work."

In any case, culturally, the idea of work prevails as a dignifying factor of the human person and as an element of socialization of the individual, making it a great challenge to speak about the right to non-work, especially from the perspective of effective legal protection good.

It should be clarified that the non-work referred to here is not seen in the sense of not working fully but in the sense of working less, to the extent necessary for the preservation of privacy and health. , specifically, of work) precisely because of the characteristics of this world of work marked by the evolution of technology, the deification of the market and the fulfillment, in the foreground, of the demands of consumption.

It is good to say, too, that it is not the case to curse technological advance. This is inevitable and to some extent has been beneficial to humanity (in many ways). The challenge, in this light, is to ensure that technology is at the service of man and not against man.

We need to reflect on this, from the point of view of what we are particularly interested in, but also as professionals linked to labor law, to carry out these concerns from the perspective of protecting the privacy and the health of the worker, which is so important. citizen as we are, and also from the point of view of the social interest, regarding the humanization and the

Revista Direitos Culturais | Santo Ângelo | v. 15 | n. 36 | p. 405-423 | maio/agos. 2020
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> enlargement of the labor market, since to glimpse a right to non-work does not represent an apology for idleness, since it should not represent detachment from the struggle for ideals or even the social responsibility we all have for building a fairer society. Disconnecting from work, in this perspective, is essential even in order to be aware of the reality of social problems and to become active in the struggle to change that reality. (...)
>
> This is why the disconnection from work, once fully exercised, allows us to return to work with greater sensitivity, it is worth noting that even to the right a certain amount of feeling, of love, which in the case of labor law can be qualified as love of neighbor, is always very welcome.
>
> In short, the theme suggested here is intended to bring into discussion - in order to seek an appropriate legal response - the great paradox of the modern world of work, which challenges us daily and thus states itself: while a large portion of the population does not you have access to work and this endangers your survival, another, not least, parcel is killing itself from working or alienating itself at work! (SOUTO MAIOR, 2006)

### *3.2 Right of Access to Decent Work*

There are repeated universal statements that indicate, among human rights, that of working, that is, the right of every person to be able to earn a living through freely chosen or accepted work. Not, therefore, any work that may affect the rights of the human person (which occurs with slave and degrading work), but a decent work, as the ILO has reiterated in these terms.

> Decent Work is productive and adequately remunerated work, exercised under conditions of freedom, equity, and security, without any form of discrimination, and capable of guaranteeing a decent life for all persons living on their work.
>
> The four central axes of the 'Decent Work Agenda' are the creation of quality employment for men and women, the extension of social protection, the promotion and strengthening of social dialogue and respect for the fundamental principles and rights at work expressed in the Declaration. of ILO's Fundamental Rights and Principles at Work, adopted in 1998. (ILO, 1998)

Thus conceived the notion of decent work sums up the aspirations of human beings at work.

*3.3 Right of Progression at Work (Professionalization)*

Linked to the right to work is professionalization. Already in the Preamble of Treaty XIII of the Declaration of Versailles appears the duty of states to "organize" vocational and technical education. Also, several Universal Declarations on human rights emphasize the right to professionalization and the above-mentioned Social and Cultural Economic Pact (art. 62) provides for the duty to "include technical and vocational guidance and training, program design, appropriate technical standards to ensure constant economic, social and cultural development and full productive employment under conditions which safeguard the enjoyment of fundamental political and economic freedoms for individuals ".

When art. 227 of the Federal Constitution mandates that the adolescent's professionalization be ensured is merely emphasizing the priority that is especially relevant to the adolescent, while being a duty of the state, through public policies, to provide professionalization to all citizens.

At the current juncture, the lack of professional qualification has been a bottleneck that prevents large numbers of adults and adolescents from working, leading to a paradoxical situation: excess of professionally disqualified workforce and job offer without the possibility of being met.

*3.4 Public Freedoms*

Also presupposed of the fundamental right to democracy are the duties and the guarantee of individual and collective rights set forth in art. 5 of the Federal Constitution, among others:

a) equality of rights and obligations of men and women;

Revista Direitos Culturais | Santo Ângelo | v. 15 | n. 36 | p. 405-423 | maio/agos. 2020
DOI: http://dx.doi.org/10.20912/rdc.v15i36.66

b) non-submission to inhuman and degrading treatment;

c) free manifestation of thought;

d) inviolability of conscience and belief or disbelief;

e) inviolability of intimacy, privacy, honor, image with indemnity for moral damage.

f) the inviolability of correspondence, telegraphic communications (today inernet communications) and housing;

g) right to information;

h) respect for the acquired right, perfect legal act and the res judicata;

i) freedom of association;

j) equality before the law;

k) inviolability of the right to life, liberty, equality, security and property provided that it fulfills its social function.

The doctrine usually rightly states that the content of the article prescribes public freedom and aims to protect citizenship from the state. However, it can be said that they have full application when the work is performed under conditions of power (command) and subordination.

Doctrine and court decisions rightly see in guaranteeing equality of rights and obligations a command against any discrimination deserving special mention those always reiterated by the International Declarations of Human Rights, ie those that imply distinction of any kind, whether of any kind. race, color, gender, language, religion, political or other opinion, national or social origin, wealth, birth, or any other condition.

The enumeration given by the Human Rights Statements employs two terms “distinction of any kind” or “any other condition”, implying that the compensation given is not exhaustive.

In fact, over time either explicitly expressed rights have become explicit (eg discrimination against pregnant women) or other modalities have been added (HIV / AIDS, migrant).

ILO Convention 111 on Discrimination (Employment and Profession), 1958, introduces the concept of discrimination by pointing to item 2 when there may be different treatment:

> For the purposes of this Convention, the term 'discrimination' includes:
>
> (a) any distinction, exclusion or preference based on race, color, sex, religion, political opinion, national descent or social origin which has the effect of destroying or altering equality of opportunity or treatment in respect of employment or occupation;
>
> (b) any distinction, exclusion or preference which has the effect of destroying or altering equality of opportunity or treatment in respect of employment or occupation, which may be specified by the Member State concerned after consultation with the organizations representing employers and workers, where they exist, and other appropriate organisms.
>
> (2) Distinctions, exclusions or preferences based on qualifications required for a particular job shall not be considered as discrimination.
>
> (3) For the purposes of this Convention, the words 'employment' and 'profession' include access to vocational training, employment and different professions but also to conditions of employment. (ILO,1958)

One can, however, go further and state that the prohibition of discrimination must be regarded as one of the foundations of the employment relationship.

In this sense, he rightly asserts, SILVA, 2010, p.75 states the following:

> While fundamental law was concerned with elevating the prohibition of discrimination to such a high level of protection under international human rights law, such a position had important repercussions in the internal judgments of the post-World War II period. The prohibition of discrimination is

Revista Direitos Culturais | Santo Ângelo | v. 15 | n. 36 | p. 405-423 | maio/agos. 2020
DOI: http://dx.doi.org/10.20912/rdc.v15i36.66

> considered as a fundamental norm in the majority of the legal systems in force on the planet.

As might be expected, the prohibition of all discrimination appears as a fundamental right in various passages of the Federal Constitution and ordinary legislation, referring to various branches of law.

As in employment relations there is a greater possibility of discrimination in all its forms, it is understandable and justifiable the emphasis that the norms give to these types of relations, in line with the ratified ILO Convention 111 mentioned above.

**4 Affirmative actions**

Theme related to the prohibition of non-discrimination concerns affirmative actions defined by the "Interdisciplinary Working Group" created by the Government in 1995 (BRAZIL, 1995) for this purpose: they are special and temporary measures, taken or determined by the state, spontaneously or compulsorily. , with the aim of eliminating historically accumulated inequalities, ensuring equal opportunities and treatment, as well as compensating for losses caused by discrimination and marginalization arising from racial, ethnic, religious, gender and other motives. Therefore, affirmative actions aim to counteract the accumulated effects due to past discrimination.

To the above concept, however, one must add the notion that the road is not the only source of affirmative actions, because entities can adopt (and indeed adopt) in their regiments affirmative actions concerning the most diverse situations. Private universities, for example, adopt affirmative action measures in their bylaws.

Regarding the admission of the figure of "affirmative actions" there is consensus to be admitted, and there are some challenges that claim, for example, that they contradict the constitutional text that provides that all are equal before the law. Forget that every legal norm indicates a "must be." The correct interpretative reading is that there

is an implicit constitutional command, stipulating the obligation of the state to adopt public policies aimed at overcoming the concept of a purely formal equality.

In several steps in the Magna Carta itself and in ordinary legislation there are provisions concerning not only a differentiated treatment (for example absolute priority in guaranteeing the rights of adolescents, art. 227 of C.F), but also commands for the adoption of affirmative actions. Other provisions include: protecting women's labor markets through specific incentives under the law (C.F. art.7, Inc. XX); quota reserve percentage of public positions and jobs for people with disabilities (C.F. art. 37, Inc. VIII); companies with more than 100 employees are required to admit, as a defined percentage, persons with disabilities (Article 93 of Law 8.213 / 1991).

## 5 Conclusion

Democracy should not only be applied in its political bias, but should be observed in other aspects, such as economic, social and cultural. It is in this sense that democracy develops within labor relations.

Far beyond the old sense that democracy is the means by which the people elect their political representatives in contemporary times, it must be seen as a form of organization of society and the state, which implies the existence of an effective participation of citizens in the decisions of women. of power or in the organs of power themselves, and the same should occur in employment contracts between employees and employers.

The question about the possibility of the compatibility of the democratization of the company with the employer's governing power in its organizational, control and disciplinary functions, as well as the employer's obligation to submit complex decisions for the approval of its employees, are clarified in this scenario. .

Revista Direitos Culturais | Santo Ângelo | v. 15 | n. 36 | p. 405-423 | maio/agos. 2020
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The questioning about the compatibility of democratization with the entrepreneur's unity, authority and discretionary freedom can also be answered in the same vein.

This is because, the employer is sovereign to dictate the rules within the company, but can do so democratically, listening to their employees and distributing attributions among them so that everyone participates in business management, aiming at the common good, but should always have Keep in mind that the democratic regime is not one of disorder where everyone does what they want without respecting the rights of others.

The insertion of democracy within the labor relationship does not aim at removing the conflictual aspect proper to the labor relationship, but seeks its improvement.

Regarding the answer to the question of what is the company's social responsibility, as already described elsewhere, this should not be seen only as compliance with current legislation, but should be mainly concerned with the creation of a working environment. democratic.

In the light of the conclusions presented in this brief study, it is clear that Brazilian democracy with regard to the employment relationship must be refined and face the contemporary challenges and clashes, so that their rights can be realized, because only then. With the participation of the people in all spheres, there will be an effectively democratic rule of law.

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