DOMESTIC EMPLOYMENT IN BRAZIL: LEGAL OUTCOMES
AFTER THE PASSING OF CONSTITUTIONAL AMENDMENT NO.
72 OF 2013

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1- INTRODUCTION

One of the most discussed subjects in 2013 in Brazil related to labour rights was the 70th anniversary of the Brazilian labour code (the "CLT") and the Constitutional Amendment 72 (EC 72/2013), published on April 3th, 2013, which was passed under the banner "equal labour rights for domestic workers and other urban and rural workers"³.

These two facts had distinct grounds for celebration, even though both of them were in the labour law field.

The fact is that the Labour Code deliberately excludes domestic workers from its scope of protection, as follows:

"The provisions of this Labour Law, except as otherwise expressly provided on a case basis, do not apply: a) to domestic workers, who are considered those persons that provide no economic nature services to a person or family in their home."⁴

That is, while a large portion of Brazilian workers celebrated the 70th anniversary of the Labour Code, the domestic workers celebrated only the constitutional amendment that would allow them to be finally covered by

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rights such as the limitation of working hours and protection against work accidents. And what is the reason for such persistent and deliberate apartheid when the legal protection frame of domestic is compared with that of other workers?

This review, at first, should go back to the colonial period fuelled by slavery. The class of domestic workers, formed mainly by black women, is still one of the greatest victims of the slavery past. This convergence of vulnerability elements was one of the reasons – if not the main reason - for the Brazilian law-makers' neglect of this category.

Based on this initial inquiry, it further proposes a survey of the creation background of the Brazilian laws related to domestic workers and the justifications that were then provided for not allowing the full equality with other workers. Attempts to explain the inexplicable throughout history have focused on the economic factor. In short, the domestic work is not an economic activity, it does not generate profit and, therefore, the labour rights would represent overspending for employers, in a kind of protective principle backwards. We briefly reflect on the importance of the domestic work to support market economy to debate the argument above.

We intend to show that the same obstacles remain, even after the enactment of Constitutional Amendment 72, preventing the proper regulation of the act. We will briefly discuss about the oversight of the regularity of the domestic employment by the relevant inspection agency in Brazil and the emergence of alternatives to domestic employment, such as the work of the day workers, which can represent a way employers can circumvent the labour rights enshrined in Amendment 72, operating as an open door to informal work.

5 “This principle provides that the Labour Law structures in its inside, with its own rules, legal procedures, principles and assumptions, a web that protects the party at disadvantage in an employment relationship - the worker - aiming at rectifying (or mitigating), in the legal sphere, the imbalance inherent to the factual sphere of the employment contract.” DELGADO, Maurício Godinho. Curso de Direito do Trabalho. 10. ed. São Paulo: LTr, 2011, p. 192.
2- THE SLAVE HERITAGE

For almost four centuries, Brazil lived with the slavery system, which was conveniently brought to the West to aid the colonization of the Americas. The position held by the slave - "legally considered as a "good" and far beyond a living labour tool, defined the profile of the Brazilian society during colonization. According to Boris Fausto, "slavery was a national institution. It penetrated the whole society, affecting its way of acting and thinking." 7

The long years of coexistence with slavery did not allow the abolition of slavery by the enactment of the so called Lei Áurea (Golden Law that abolished slavery in Brazil) on May 13, 1988, to represent a complete break with this "way of acting and thinking", which marks the Brazilian society to this day. The catastrophic impacts of the exploitation of the slave labour are visible today - whether by economic, political, legal, moral or cultural aspects - and many of them are insurmountable due to purposeful neglect with which the victims of this slave heritage are treated.8

From the labour point of view, many positions offered to black people are similar to those in the slavery period and, therefore, are treated as residual, and prevent them from reversing their exclusion status. The domestic work is one of the major examples of it.

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7 Idem, ibidem, p. 31.
8 Flávio dos Santos Gomes evidences this situation: "The contemporary struggles in cities (for better living conditions, housing and occupation) and those in rural areas (landless workers and black peasant communities – remnants of quilombolas) represent the unfolding of this historical process of social exclusion." GOMES, Flávio dos Santos. Quilombos: Sonhando com a terra, construindo a cidadania. In: PINSKY, Jaime; PINSKY, Carla Bassanezi (Org.). História da Cidadania. 3 ed. São Paulo: Contexto, p. 447- 468, 2005, p. 448 e 449.
There are few authors, however, who devoted themselves to the study of the domestic slave labour, precisely because this was not directly related to the economy of the colony. The legacy of the domestic slave labour, except for the economic element, has been even greater than that of the “actually productive activities” for the construction of the Brazilian society. On the other hand, the aberrations of the slave system reflected more deeply on domestic workers.

In Brazil, the domestic employment, besides being held by a black majority, is primarily female. According to data provided in *Comunicado 90: Situação atual das trabalhadoras domésticas no país*, published by the Instituto de Pesquisa Econômica Aplicada (IPEA) in 2011, the compensated domestic work employs approximately 7.2 million workers, accounting for 7.8% of total people employed in the country. Women account for 93% of this total – a ratio that has not changed over the decade – and black women account for 61.6% of the total number of women engaged in this profession. In addition, it reported a formalization index of only 26.3%, which means that

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9 Caio Prado Jr. reviews it quite well by differentiating the industry of “actually productive activities” from that of the “domestic work” 9, as follows: "As to the role played by slavery, I do no need to say it is significant. Upon discussing the economy of the colony, we saw that virtually all work is servile among us. But it is necessary to distinguish among these slavery functions two industries that have different characters and mainly distinct consequences: the actually productive activities and the activities of the domestic work. Despite the much greater extension and economic significance of the former, the latter cannot be forgotten or underestimated. It is not only numerically huge – because the vanity of the Lords, aware of the legitimate needs of domestic work, is fuelled by large numbers of servants - but they also have a significant participation in the social life of the colony and the influence it exerts on it. In this sense, excluding the economic element, it largely exceeds the role of the other sector. The contact that the domestic slave has with his masters and the white society in general is much larger and much more intimate. And certainly most of the evils of slavery were channelled by it into the Brazilian life.” Caio Prado Jr., upon distinguish the industry of “actually productive activities” from that of the “domestic work”, makes the following remark: “Gilberto Freyre, in his book *Casa-grande e senzala*, although not expressly making the proper distinction between these two different slave work industries, mainly and almost exclusively refers to the latter. The subtitle of his book, *The Brazilian Family Formation*, and his main objective clearly indicate so." (PRADO JR., Caio. *Formação do Brasil contemporâneo: colônia*. 23 ed. São Paulo: Brasiliense, 2007, p. 285 e nota 467.)

10 *Idem, ibidem.*
out of the number of people in domestic work, only 1.7 million had a formal employment contract. \(^{11}\)

In this context, it is easy to see that "the Brazilian domestic workers continue to be the focal point of several vulnerable conditions, especially those related to gender, race and social class", \(^{12}\), as indicated in the Study *Trabalho doméstico no Brasil: rumo ao reconhecimento institucional*, developed by the office of the International Labour Organization (ILO) in Brazil. In other words, one can say that the structural discrimination of domestic workers is an intersectional problem\(^{13}\): the discriminations of gender, race and class intersect and are magnified.

### 3- (DE) REGULATION OF DOMESTIC WORK IN BRAZIL

The domestic work is marked by invisibility, the undervaluation, and precariousness and informality situations, even if it is the only gate for entering into the labour market for many black women, and such discrimination was deliberately reproduced by the Brazilian legal system.

The wording of the Labour Law, passed by Decree-Law No. 5452, of May 1, 1943, causes embarrassment when we come across the

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\(^{13}\)The expression intersectionality was coined by the US jurist Kimberlé Crenshaw in 1989, according to which: "Intersectionality is a conceptualization of the problem that seeks to capture the dynamic and structural consequences of the interaction between two or more axes of subordination. It specifically addresses the way in which racism, patriarchy, class oppression and other discriminatory systems create basic inequalities that structure the relative positions of women, races, ethnicities, classes, among others. In addition, the intersectionality addresses the way how specific actions and policies generate oppressions that flow along such axes, creating, thus, dynamic or active aspects of disempowerment." CRENSHAW, Kimberlé W. Documento para o encontro de especialistas em aspectos da discriminação racial relativos ao gênero. Revista Estudos Feministas. Ano10, 1º Semestre. p. 171-188, 2002, p.177.
aforementioned Section 7, clause "a", which expressly excludes domestic workers from its scope of protection.

The main reason for this exclusion was the provision of a work of non-economic nature, and this justification would still be repeated several times. Although the "non-economic nature" of the domestic work is questioned, as we will discuss below, the law maker incurred in great contradiction, as noticed by Cássio Casagrande:

"The discrimination of the law maker of that time is clear when we realize that, upon defining the employer's character (Labour Code, Section 2, that is, the company as a productive person), he equated it to other entities that also do not have an economic object, such as the charitable institutions, the recreational associations and other non-profit institutions, which hire workers' (Labour Code, Section 2, 2nd paragraph)." 14

The domestic work remained in legal limbo for an extended period, and only early in the 1970's, after the promulgation of Act No. 5859, of December 11, 1972, s that the professional category was granted minimum legal citizenship.15 Act No. 5859/72 granted the domestic workers only three rights: 20-day-paid annual leave after each 12-month-work period, registration of the employment contract on the Labour Card (CTPS) and employee's enrolment with the Social Security as a mandatory beneficiary.

The Brazilian Federal Constitution of 1988, still in force, was enacted after twenty-one years of civil-military dictatorship in Brazil (1964-1985). Within its legal sphere, it represents a break with the old authoritarian regime and the democratization of Brazil. An important innovation introduced by the 1988 Constitution was the inclusion of a list of social rights, alongside the civil and political rights.16

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16 According to Flavia Piovesan, the 1988 Constitution "also introduces an indisputable advance in the legislative consolidation of guarantees and fundamental rights and protection of vulnerable sectors in the
The so-called "Citizen Charter", however, did not correct historical injustices in relation to domestic workers and the embarrassment achieves the constitutional sphere from what can be inferred from the wording of the sole paragraph of Section 7, which does not extend to the domestic worker the rights to which all other urban and rural workers are entitled. The constitutional roster consisted of just nine out of the thirty-four rights granted to other workers, namely: minimum wage; irreducibility of salary; thirteenth salary (Christmas Bonus); paid weekly rest, preferably on Sundays, enjoyment of paid annual leave with at least one-third additional pay of the regular wage; leave to pregnant women, without prejudice to her employment and wage, during one hundred and twenty days; paternity leave, under the conditions laid down in law; prior dismissal notice proportional to the length of service, being at least thirty days, in accordance with law, and retirement.

The voices of those who defended the possibility of extending the same rights granted to other workers to the domestic workers were silenced under the "argument that there were specificities in domestic work, since it was done at the household of an individual, and, therefore, should not be so burdensome, because this activity does not constitute a production factor in the capitalist activity." 17

From then on, the category of domestic workers mobilized itself aiming at achieving full equal rights. Some laws were amended and, although this may be considered as achievements for the professional class, they are still far from the list of rights that should be granted to domestic workers. Act No. 10208 of March 23, 2001, for example, allowed the employer to extend

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the Employee's Severance Indemnity Fund (FGTS) to the domestic employee. As well pointed out by Mauricio Godinho Delgado, "It is, however, a default role, that is rare in Labour Law", which, in turn, is actually aimed at ensuring a minimum level of rights for workers.

The mobilization of the professional category was important for passing Act No. 11324, of July 19, 2006, which extended the following rights to domestic workers: paid rest on holidays; 30-calendar-day leave, for accrual periods that started after the date of publication of the Act; employment guarantee to pregnant women from the confirmation of pregnancy until five months after childbirth. In addition, it established tax incentives for domestic employers, allowing them to deduct from income tax, until tax year of 2011 (year of 2012), the employer's monthly social security contributions, subject to the ceiling of a minimum wage as a contribution salary and the recording of a single employee.

Ultimately, the aforementioned Act also prohibited the "domestic employer to make any deduction from the employee's salary under the tile of meal, clothing, hygiene or housing," except for housing expenses "when such housing refer to a place other than the household where the services are provided, and provided that such possibility has been expressly agreed between the parties " 18. This is so because, according to the features of the provision of domestic work, the meals, clothing, hygiene or housing have an instrumental and not a compensatory character, excluding, therefore, the possibility of being deemed types of compensation.

Not even Constitutional Amendment No. 72, published on April 3, 2013, was able to correct this historic injustice and consecrate the so much longed-for full equality of rights, since it extended to the domestic worker

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category only sixteen rights set forth under Section 7 of the Federal Constitution. Altogether there are twenty-five constitutional rights eligible to domestic workers as opposed to thirty-four rights to which other urban and rural workers are entitled. The Constitutional Amendment 72 extended to domestic workers such elementary rights such as the limit of work day and the protection against accidents, which were not more extensive due to lack of political will.

The proposed Constitutional Amendment 66/2012 (PEC 66/2012) - published as EC 72/2013 - replaced the wording of the Proposed Constitutional Amendment 478/2010 (PEC 478/2010), and the latter really provided for the exclusion of the sole paragraph of Section 7 of the Constitution of the Republic "to establish equal employment rights among domestic workers and other urban and rural workers", under the grounds that the "limitation of the rights of domestic employees, which is allowed by the aforementioned sole paragraph of Section 7, is an excrescence and should be deleted." 19. In the justification of PEC 478/2010, "the increase of the financial burden on household employers" was presented as its major constraint, as transcribed below:

"Unfortunately, the work started in 2008, in the Federal Government, was then interrupted and remains inconclusive up to this date. The main difficulty found by the technicians for the conclusion of the work is the increased financial burden for domestic employers.

We surely know that the equalization of legal treatment between domestic workers and other workers will raise the social and labour charges. However, the system now in place, which allows the existence of second class workers, is a real blot on the 1988 democratic Constitution and should be abolished, because there is

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no ethical justification for us to live any longer with this iniquity."

And the history repeats itself: the domestic workers' needs continue invisible in the face of the interests of the upper classes. The economic possibility of employers jeopardizes the minimum conditions of decent work of those who work in their homes.\textsuperscript{21}

At least seventy years ago, the justifications to impair the full equalization of the domestic workers' rights with those of other workers are disguised under an economic argument – much to hide the real racial, gender and class discrimination, which has always been used to benefit employers. CLT has excluded from its protective scope "those who provide service of non-economic nature"; Act No. 5.859/72, which extended only three rights to the professional category, coined the term "non-profit purpose", referring to the activity performed by domestic workers; the Federal Constitution kept the exclusion of this class of workers, whose activity "did not constitute a production factor in the capitalist activity" \textsuperscript{22} and EC 72/2013 was not able to promote full equality, largely due to the alleged high financial charges that the domestic employers would have to bear.

The labour rights, to which domestic workers should be entitled, are the hard core of the fundamental rights, which, under whatever circumstances, could not be traded, especially based on any economic grounds. In any case, the value of domestic work for the maintenance of the existing economic

\textsuperscript{20} \textit{Ibidem.}

\textsuperscript{21} In this sense there are those who defends, in legal doctrine, such as Jorge Luiz Souto Maior, that "what is at stake is not just the economic capacity of employers (or mistresses, as they are commonly called) to support the new rights of domestic workers, but otherwise our ability to conceive reasoning that provide bases for the consolidation of a truly fair society, in which the respect for human dignity can be a reality for all citizens. (...) Culturally, we need to assume, once for all, that there is no justification to grant the domestic workers rights inferior to those granted to other employees, and the labour rights in its basic dimension, that is, at the minimum level, have not been conceived according to the type of employer (industry, trade, etc.), but otherwise, they have been conceived to ensure the worker, in whatever activity, the effectiveness of the values that are critical for the preservation of his/her human condition." (SOUTO MAIOR, Jorge Luiz. De 'pessoa da família' a 'diarista'. Domésticas: a luta continua! \textit{Carta Maior}, April 1, 2013. Available at: http://www.cartamaior.com.br/?/Coluna/De-pessoa-da-familia-a-diarista-Domesticas-a-luta-continua/-28810. Accessed on: May 7, 2015.)

\textsuperscript{22} COSTA, Beatriz Rezende Marques. op. cit.
system cannot be underestimated, and this is an additional reason – as if the right to a decent job was not enough - for law makers do not closing their eyes to the needs of this professional category. Although the domestic work is not inserted into a directly commercial sphere, this work is essential to sustain the capitalist model of production.²³

Heleieth Saffioti, an important Brazilian sociologist and feminist, published also in 1978, the book “Emprego doméstico e capitalismo”, which served as the basis for several subsequent feminist researches. In this work, the author highlighted the importance of the domestic work for the maintenance of the current system, to the extent it acts in a non-capitalist manner within the social formations dominated by the capitalist mode of production, what does not prevent the result of domestic work from being absolutely essential to the reproduction of capital.

The said author also points out that with the increased presence of women in the labour market, women of the bourgeois or middle class transfer the duties of domestic work for other women, in exchange for wages, and enter into the works areas deemed productive. He further points out that "the domestic worker often replaces the housewife, deemed the worker of the capitalist system, in her home."²⁴

The International Labour Organization (ILO), acknowledging the domestic workers as one of the most discriminated and vulnerable occupational groups, adopted, in 2011, the Convention on Decent Work for Domestic Workers (No. 189), accompanied by a Recommendation with the same title (No. 201). In the preamble to the Convention, which has not yet

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²³ Regarding the relevance of domestic work for the maintenance of capitalism: “(...) in the realm of private life, they consume decisive hours in domestic work, with which it allows the said capital its reproduction, in this sphere of the non directly mercantile work, in which the conditions indispensable for the reproduction of the work force of their husbands, children and themselves are created. Without this non-directly mercantile sphere, the reproduction conditions of the social metabolism system of the capital would be quite compromised, if not rendered unfeasible." (ANTUNES, Ricardo. Os Sentidos do Trabalho: ensaios sobre a afirmação e a negação do trabalho. São Paulo: Boitempo, 1999, p. 108.)

been ratified by Brazil, there is a reference to the significance of the domestic work for the global economy:

"Recognizing the significant contribution of domestic workers to the global economy, which includes increased opportunities for compensated employment for workers holding family responsibilities, increased ability to take care of elderly people, children and people with disability, and a substantial contribution of transfers of income in each country and between countries." 25

The economic arguments that intend to justify the discrimination of domestic employment within the scope of the legislative protection, therefore, do not hold up, since it is critical for maintaining the current economic and production model.

4- CONSTITUTIONAL AMENDMENT 72: LEGAL CONSEQUENCES

Constitutional Amendment 72 (EC 72/2013) did not equate the labour rights of domestic workers to other Brazilian workers, but extended sixteen new rights to them. Part of these new rights have immediate effect and, therefore, took effect upon the publication of the Amendment in April 2013, namely: guarantee of salary not less than the minimum wage for those receiving variable compensation; wage protection under the law, the wilful withholding of which is a crime; working day of 8 daily hours and 44 weekly hours; overtime compensated at, at least, 50% of the regular hour; reduction of the risks inherent to the work; recognition of conventions and collective bargaining agreements; ban on wage gap and exercise of duties and hiring criteria based on sex, age, colour or marital status; prohibition of any discrimination related to wages and hiring criteria of disabled workers; prohibition of night, dangerous or unhealthy work to people under eighteen years old and of any work by minors under sixteen years old, except in the capacity of apprentices and as long as they are fourteen years old, or older;

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The fact is that the other rights - employment contract protected against arbitrary dismissal or without cause, according to the provisions of a supplementary Act, which shall provide for the severance pay, among other rights; unemployment insurance, in case of involuntary unemployment; Employee's Severance Indemnity Fund (FGTS); compensation of night work greater than the daytime compensation; family allowance paid because of the low-income worker's dependent under the law; free care for children and dependents from birth to five (5) years old in kindergartens and preschools; insurance against accidents at work purchased by the employer, without limiting the indemnity to which it is bound to pay in case of wilful misconduct or negligence - have limited effectiveness and, therefore, depended on regulations to take effect.

After going back and forth between the two Houses of the Federal Legislature (House of Representatives and the Senate), the regulatory text finally passed on May 6, 2015, more than two years after publication of the Amendment - that is, the domestic workers had to wait over two years to have part of their basic rights effectively regulated and enforced. However, it is still not the time to celebrate. In addition to the conservatism with which some rights were regulated, the Act has not been sanctioned by the Executive Branch, what should occur later this month of May and, then, there should be waited further 120 days of the vacatio legis from the sanction.

Out of the regulated rights, two, in particular, have caused great dissatisfaction to domestic workers, according to the assessment made by Creuza Oliveira, President of the National Federation of Domestic Workers (FENATRAD). The first one refers to the compensation for overtime actually worked. The workday of domestic workers now have the same limitation of that of other employees: 8 daily hours and 44 weekly hours, with overtime payable at, at least, 50% of the regular hourly fee.
The new text approved allows the employer to opt for the 12x36 scheme (12 work hours and 36 rest hours) and establishes that the first 40 overtime hours must be paid and the rest must be included in the hour bank to be offset within up to twelve months. The domestic workers complain that in the other professional categories the offsetting occurs within no more than three months. To Creuza Oliveira, "once again, a differentiated law was created for the category"26.

Another point of dissatisfaction refers to the payment of the Employee's Severance Indemnity Fund (FGTS). The FGTS was created by Act 5107/66 while Brazil was subject to a civil-military dictatorship with a clearly neo-liberal economic policy. In this system, the employee would be entitled to monthly deposits in its blocked linked for a total of 8% on the monthly salary funds. In the case of dismissal for no cause - it is important to point out that Brazil is not a signatory to the ILO Convention 158 – the employee would be entitled to withdraw the balance deposited in the FGTS blocked account, plus a 40%-severance penalty on the total amount deposited.

With the new regulations, the FGTS deposit becomes mandatory for domestic employers, and no longer optional. The said severance penalty will be made by means of a monthly deposit corresponding to 3.2% of the FGTS in a fund, so that the total amount of the fine in case of dismissal is covered. It turns out that this fine will be returned to the employer in cases of dismissal for cause, as well as in the event of death, leave and retirement. The Unions and leaders of the professional category consider that such measure is an incentive to dismissal for cause: "we cannot make generalizations about it, but an employer may forge a dismissal for cause. 27

In addition to both issues of the new regulation that have caused great dissatisfaction to the domestic workers, as stated by the President of

27 Ibidem.
FENATRAD, we can include two other issues that we consider as true social steps backward: (i) the inspection of the regularity of domestic employment by the inspection agency in Brazil and (ii) the definition of domestic worker.

The reconciliation of inspection regarding the enforcement of labour obligations with the right to privacy was the object of Section 17 of the Agreement on Decent Work for Domestic Workers (No. 189). According to the new legal wording, the visits of the Labour Inspector will be scheduled in advance by mutual agreement between the Inspection and the employer. The step backward lies on the exclusion of the first version of the text which provided for visits without scheduling and with judicial authorization in case of suspicion of slave labour, torture, abuse and degrading treatment, child labour or other violation of the fundamental rights.  

Regarding the definition of domestic workers, the new text did more harm than good to the social rights when it defined a numerical criterion for setting the domestic employment, as follows: "The person who provides paid and non-profit services to a person or family, at the household level, more than two days a week".

That means that a worker who provides domestic services in the same house two days a week for ten years is not considered a domestic employee, but a daily worker, and, therefore, is not entitled to the social protections extended to the domestic worker category. In this context, the hiring of "daily workers", which are deemed independent workers, has been the artifice used by many employers who intend to circumvent the compliance with the labour rights, which, in recent years, have been granted to the domestic workers. According to a study published by the Instituto de Pesquisa Econômica Aplicada (IPEA), within a ten-year-period (1999-2009),

the number of daily workers increased from 1.2 million to 2 million workers.\footnote{Available at: http://www.revistamercado.com.br/destaques/cresce-numero-de-diaristas-e-junto-a-informalidade/ Accessed on: May 19, 2015.}

An important right granted to domestic workers with the Constitutional Amendment 72/2013 is the limitation of the working day, with the right to a break during the work shift. The hirers, aiming at getting the same amount of services, in fewer days, end up requiring a workday without any limit to the daily worker, who, out of need to survive, and without any ability to fight against it, accepts this situation.

\section*{5- FINAL COMMENTS}

Although it is not possible to justify, under the point of view of morality, the severe resistance of the Brazilian legal system to the extension of workers' rights to domestic workers, let alone those daily workers, this tough resistance evidences the selective nature of the protectionism of labour law in this country.

Even after the passing of the Constitutional Amendment No. 72 / 2013, which aimed at "equal rights" among domestic and other workers, and despite the wide margin of majority required for passing the amendments to the Brazilian Constitution, it is interesting to notice that the resistance seems to have shifted to the bill processing area, which shall give practical effects to the constitutional amendment.

Many factors can be pointed out to explain this resistance, except the legal and moral arguments.

We seek to indicate the reasons why, despite the passing of the infra-constitutional Act by the Brazilian Congress, other changes in the field of law and concrete worker recruitment practices need to be made so that
Brazil can achieve a labour protection level substantially equivalent for both domestic and other workers.

In order to complete this path of changes, the legal standards of the International Labour Organisation - ILO will also be relevant, as well as the consolidation of a culture of legal protection rooted on decent work agenda and on legal and moral principle of equity.

São Paulo-Brazil, Spring 2015.

6- BIBLIOGRAPHIC REFERENCES


