



**Qualis A1 - Direito CAPES**

## Presentation

*December 2020*

Our heartfelt greetings to the readers of Revista Direito e Praxis!

The year 2020 is nearly at its end, and it has become historical due to its tragic record of more than 1 million deaths worldwide caused by COVID-19. Although it is a natural phenomenon, the new coronavirus puts a spotlight on many old issues of inequality, while aggravating social injustices. The exploitation, oppression, and exclusion brought upon by the current social, economic, political, juridical, and cultural structures became even more overwhelming during the course of the COVID-19 pandemic this year.

It shows the absolute importance of making continuous efforts to tackle high-level research on the critical studies of Law, in order to produce the knowledge that reveals both the structures of social domination and the various pathways to resistance and change. With that in mind, our section of brand-new articles will bring forth some invaluable contributions, dealing with fundamental themes such as: gentrification of urban áreas; public sphere, social movements, and the law; human rights and refugee law; migration policies; precarization of contracted work; freedom of expression; feminist theory and criminological criticism; precarization of work and the outsourced female workers; centralization of the State during the Brazilian monarchy; Brazilian syndicalism and the precarized workforce; State and human rights under Marx theory; affirmative action for black workers in public tenders.

In the translated works section, we have two important translations in portuguese: the first covers the article "*Law, Utopia, Event: A Constellation of Two Trajectories*" by Johan van der Walt from University of Luxembourg; the second refers to the article "*Dialectic and revolution: confronting Kelsen and Gadamer on legal*



*interpretation” (Dialética e revolução: confrontando Kelsen e Gadamer quanto à interpretação jurídica)* by Hans Lindahl, from Tilburg University. We give thanks to Ricardo Martins Spindola Diniz for both translations. On the review section, our journal will present articles reviewing the following books: “*Pensando Como um Negro: Ensaio de Hermenêutica Jurídica*”<sup>1</sup>, by Adilson José Moreira; and “*Teologia Negra: o sopro antirracista do Espírito*”<sup>2</sup>, by Ronilso Pacheco.

And for the last dossier of 2020’s volume of *Direito e Práxis*, we have a well-polished work arranged by guest editor Gustavo Seferian (Federal University of Minas Gerais), titled “*Work, Crisis and Law*”. Either due to problems that arise from the capitalist accumulation or because of the technological advancements in the world of work, for a long time have the workers’ rights been repeatedly struck down. In Brazil, during 2017, a new labor reform, approved by the former president Michel Temer, was widely celebrated by economists and entrepreneurs at the time, but heavily criticized by syndicalists and representatives of the International Labor Organization and the Labor Public Attorneys. In 2020, President Jair Bolsonaro’s government pushes forward new changes in the labor legislation, allowing for further flexibilization of workers’ rights. In this context, we take this opportunity to promote a deep reflection on such themes through these dossier’s articles. Texts from various national and foreign authors deal with the crisis, changes, and resistance in the Labor world, as well as the Labor rights, in syndicalism, social security, and in Labor Justice. Certainly, this dossier will be a point of reference for many critical studies on Labor relations!

We would like to remind the readers that the editorial policies for the different sections of the Journal can be accessed through our homepage, and that submissions are permanent and are always welcome! We thank, as always, the authors, reviewers and collaborators for the confidence put in our publications.

Enjoy your reading!

**Direito e Práxis** Team

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<sup>1</sup> “Thinking like a black person: Essay on legal hermeneutics”. Translator’s translation.

<sup>2</sup> “Black Theology: the antiracist whistle from the Spirit”. Translator’s translation.



## Work, crisis and the law

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Back when this dossier was being proposed, less than two years ago, it would be hard to fathom how a crisis that was already so devastating could still reach even deeper levels at the time of its publication.

The year 2020 had barely started when the world – at least the one in which we belong – was already being ravaged by a global biological threat. Although many had been alerted to the risk of a pandemic of catastrophic proportions, at the dawn of the 21st century – as seen since previously written works by the sociologist Mike Davis (2006) and from the evolutionary biologist Rob Wallace (2020) – none has resulted in any satisfactory preventive measures from the governments of the capitalist world in order to safeguard against the spread of dangerous new infectious diseases.

Such disregard for safety has since exposed the underbelly of this social order, which tries to lull us into a false sense of normality, security and predictability, but ultimately fails to hide the chaos that it uses as its footstool.

The many (badly)implemented methods used to hold back the spikes in contamination, lacking in union and organization, show us that the international cooperation initiatives created to face the surge of the COVID-19 pandemic have been awfully shy, up until at least the end of 2020, when this text has been made.

Besides the widespread insufficiency of our healthcare systems, we also deal with a frantic race for the development of an effective vaccine – fueled by the interest of big pharmaceutical labs and imperialistic agencies – which reveals part of the resulting drama brought upon by this conjuncture.

The health crisis that lays waste to all of the world's nations – bar some few isles on the Pacific, as well as some countries with obvious information transparency issues – calls for our most earnest attention, seeing that it is not the only thing that dampers our own healthcare efforts. The break from the apparent systemic normalcy comes as the



result of one of the most overwhelming examples of crisis of the capitalist civilization, industrial and modern, as seen in works by Michael Löwy (2013). It doesn't just enclose itself on economic problems, but also reaches the fields of politics, morality, family, ecology and many others. As stated by Ernest Mandel (1977, p.51), "a crisis happening in one sector [of the capitalist society] has effects in every other sector" of the social order, which leads to a highly volatile conjuncture.

Thus, it seems invaluable for us to observe the social phenomenons around us in a complexifying and profound fashion, in order to comprehend the whole picture of the causes, effects and ways to confront this crisis. In the current dossier, we shall search for an approximation o all of those elements, having labor issues as it's centerpiece.

Considering that the vast majority of the texts contained here was written before the pandemic outbreak, even though it reaches well into the roots of this contemporary crisis, we understand that they should be preceded by another presentation, which links the strong ecological and sanitary factors of the crisis and its broader issues, focusing on the importance of the sum of those contributions.

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The connection between the metabolism of human society and the surrounding nature – as seen by works written by Karl Marx (2004,2013) – displays the tendency towards a lack of coordination, made worse under the capitalist means of production.

Capitalism, with its wild hunger for profit and marketability, seems incompatible with the possibility of harmony and sustainability in the world around us. The constant acceleration of the cycle of production, consumption and disposal, aren't an adequate fit for the natural growth rate of resources and decomposition rate of discarded goods.

Such a combination of factors results in the transposition of walls of a sociability of labor, already less restrict in territory when compared to that which existed two and a half centuries ago, claiming the almost entirety of the Earth's domains for the benefit of the capitalist society.

As we know, a decisive part of this dominance – which stimulates the rupture of said metabolism – is the imposition of such a way of life that brings, by itself, a large window of opportunity for sanitary risks. This is due to the unprotected organization of



labor and eating habits that it constitutes, with its homogenous nature and its dependency in animal sources of protein.

In that sense, the global statement of capitalism mixes several elements of culture, diet and industrial administration of production of livestock. (DAVIS, 2006, p.119-141; PERROTA, 2020), which integrate the fields of human sociability – especially labor – and of the domesticated beings used for human consumption, as well as some other animals that haven't been routinely used for such ends. Such a turn of events resulted, historically, in the intensification of the spillovers and contaminations originated by infectious diseases, especially in the most dynamic centers of the above global statement of capitalism on the production of animal protein.

Among those diseases, there are those brought by the coronavirus family, which has the bat as it's main vector (CUI, LI, SHI, 2019; BANERJEE et alii, 2019). However, when referring to COVID-19, those "animal origins" still aren't entirely explained, with the "guilt" falling upon the pangolin – a wild ground mammal with nearly no overlap in habitat with the human societies- as prime suspect for originating the infection (NATURE, 2020).

However, what is certain is that the origin of the disease comes not from cultural habits of the chinese population (PERROTA, 2020) – which by itself shows a series of racist remarks that should be rejected entirely – but from the means of production that sustain the culture of consumption brought by the capitalist civilization: industry-bound, modern and western.

This factor connects itself with other elements that organize the capitalist economy at a global level, which generates, at the core of a new international division of labor, a raw dependence in the same internationalized luck in the production of goods. At any time, if the iron used to build chinese hospitals at a blinding rate comes from Brazil, also the cellphone used by the ukrainian youth is made in China, while the wheat consumed in the french *boulangeries* was planted in Ukraine, and the technology used on jet fighters in the brazilian air force comes from France, we can't deny that the economic and social integration has currently reached global levels unlike anything we've ever seen, which brings by itself new dangers to potential increased transmissibility of infectious diseases in a global scale.

We must remember that those products don't just sprout legs and walk by themselves towards their owners, instead, there is a large-scale arrangement of workers that transport such merchandise all over the world.



Thus, we set up the gunpowder keg to our contamination.

The bursting reality brought by the outbreak of COVID-19 only finds an equal in the surge of the Spanish Flu, intensified at the end of the first World War in 1918 due to the return of soldiers from the frontline, with rough estimates reporting 40 to 100 million deaths from the disease (DAVIS, 2006, p.155).

The rate of spreading of COVID-19 worldwide, while occurring in an uneven fashion, happened much quicker than the historical statements of capitalism and their designs of social regulation. That's because:

Unlike the outbreaks originated from China in 2002 and Mexico in 2009, the new virus combined the rapid expansion and the ease of access to many different parts of the world, explained by China's economic position, and aided by the wide net of air traffic coming from the country. The virus also behaves in a "perfect" manner, in the context of an explosive pandemic. First, because most cases are silent, and those asymptomatic carriers exhibit a high potential for contamination of unprotected individuals. Even in countries where the pandemic arrived late, these silent infections contributed heavily for the spreading of the disease. (CASTILHO, 2020, p.2)

For this reason, as said by the same Denis Castilho (2020, p.2), it seems that the virus has the "figurative DNA of globalization", yet it's not any simple globalization, but one branded as capitalism and ecocide.

From there, we reach an understanding with Ana Paula Perrota (2020) in the sense that, if there is a villain to this whole story, it is not the Serpent, nor the bat or the pangolin, but capitalism, in its way of organizing it's international and industrial means of production.

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The health crisis, however, isn't solely motivated by the large scale industrial organization of capitalism, with emphasis on food production, but also by the manner how the plans for this production and the political mediation on national scale are established, which goes through the ways the State intervenes on the survival of the capitalist way of production through the many social realities throughout history.

Here, the ways of management of the work relations and the assurance of social services become prominent as gauges in order to analyze the State functions over the last decades.



With the collective of measures put on the agendas of property owning classes, having the prevention of revolutions in mind, the national and international bourgeoisies at the time bet the survival of their profit margins on the corrosion of public services – by diverting funding from such services to the payment of their own financial assets -, the precarization of labor – by undermining the sources of income of the working class, using subcontracted services and safekeeping the functional flexibility toward the capitalist interest in face of the ups and downs of the market -, and by allowing nature to be further turned into merchandise – by turning a blind eye to ambiental crimes, flexibilizing protective measures, and being condescent with the use of patents and other resources to put a price on life, the latter being a theme written about by Daniel Bensaïd (2007).

It's for this reason that Leda Paulani (2005, p.138) defines Neoliberalism as a set of rules which dictates that “market must dominate all, and the State is left with the role of preserving the institutions that help the former function”. With the stagnation of the real economy, the bulk of investments is then turned to the stock market, which bring only but a short relief, not lasting even into the 1980's, to the perspective of profit by the core capitalist countries (CHESNAIS, 1998, p.19), extending itself in an uneven and combined manner over the capitalist periphery, where many crises motivated by finance have happened over the decades.

The “Free flow of catastrophe” (*livre fluxo da catástrofe* - FOSTER, 2009, p.38) comes in a modulated and late manner to the brazilian reality. Even if we talk about the experiment of an *avant la lettre* neoliberalism during the military-entrepreneur dictatorship (SEFERIAN, 2019, p.74-76), the restructuring of public services and the work relations only started happening at a faster rate in Brazil right after the return of formal democracy to the country, during the 1990's. This relative delay before the implementation of the neoliberal agenda, was mostly due to the social ascension experienced at the near end of the 1970's, surging from the epicenters in the “ABC Paulista” and in Xapuri, which not only hinders the implementation of precarizing measures by the bourgeoisie but also allows the stabilishment of a new political pact for the country, on the next decade. Since then, however, the neoliberal agenda went on to more or less ingrain itself in the country over time.

Even if we entered this “dismantling race” a little later than the central capitalist countries, and while having as reference a much shallower repertoire of social achievements for the working class, when compared to the centerpieces of world order



– especially in Western Europe –, the coming years have seen a relative equalization of our institutional designs to those of these countries, putting ourselves at a level of norms more commonly seen in this increasingly globalized social order, which places great weight on the gravity and speed of the dismantling, thus reaching an even lower quality and spectrum of Social Rights, given dependent and peripheric condition of our capitalism.

This growing integration to the global capitalist economy is noticeable not only by the way it sharpens and repurposes the super-exploitation of labor –characterized by the rate of “greater exploitation of the worker’s raw strength, unlike the exploitation as a result of the rise in productivity, and tends to express itself in the fact that the overall return for the force of labor is often kept on the lower side of it’s real value” (MARINI, 2000, p.160) –, both in industry, agriculture and services, and also with the way how the dependency on socialized work seeps deeply into the brazilian territory and it’s population.

This bombastic combination experienced worldwide as well as here only aggravates the overall effects of a civic crisis, which manifests one of its most perverted sides since the already lived in sanitary dimension.

By reaching pandemic status, the COVID-19 outbreak, as well as the global dependency of the socialization of labor, marks the entirety of the fronts of our existence, showing how the proprietary classes shot themselves in the foot by implementing an agenda keen on dismantling public services and stimulating the privatization of health services – put to practice in an uneven and combined manner all around the globe –, and how it’s so important for us to radically change the current state of society and politics.

The perverse tone of this withered guarantee of Social Rights manifests itself with by throwing the health care services to the market – in other words, those who can pay can have it, those who can’t, won’t have their urgent health needs cared for altogether – and in the trust placed on private laboratories for the development and produciton of drugs and vaccines targetting tropical infectious diseases with lower profit in mind – or even the common flu! (DAVIS, 2006, p. 157-171) –, justifying the subproduction of invaluable goods for the preservation of life on the planet. Those tropical fevers, furthermore, ravage the more peripheric and dependent nations much more intensely, infecting populations in structurally vulnerable conditions, and in a rate that grows further





as humanity's actions and behavior end up speeding up climate change (BARCELLOS *at alii*, 2009; CONFALONIERI, MENEZES, 2017; SBMT, 2019).

The rhythm of the global spread of COVID brought the wave of contamination to Brazil at a later date, having registered its first case only on February 26th (MINISTÉRIO DA SAÚDE, 2020), two and a half months after the first notified case in Wuhan, China, on December 12th of the last year (EXAME, 2020).

Even if it's possible to take notes on the experience by other countries like China and those of the Western Europe, struck hard by the disease weeks before Brazil, one could hardly prepare our scenario for the fight against the virus. It's not about disregarding the negationist obscurantism performed by the Brazilian government when handling the pandemic – a fact that makes nations under heavier neofascist influence to suffer much harsher rates of infection, like the USA, India and Brazil -, but even if gigantic measures were taken at an earlier moment, it's certain that our healthcare system would end up with huge deficits, as a result of years of underfunding of the public services all over the country.

Since the promulgation of the 1988 constitution, there have been several attacks that brought the cristalization of the current reality upon us, from which we may point (i) the quarrels with Social Security on the bulge of its funding, (ii) the approval and amplification of the “*Desvinculação das Receitas da União – DRU*” (the unbinding of the Union's revenue), and (iii) the dwindling social levies with the erosion of personal income and employment rates (MENDES, MARQUES, 2009). In raw numbers, we see that “the federal counterpart” of the healthcare funding has “been reduced, between 1995 and 2005, from US\$ 85,7 to US\$ 77,4 *per capita*” (MENDES, MARQUES, 2009, p. 846), while the “mean expenses in health services — excluding expenses to cover debts and for inactives and retirees — made by the Ministry of Health, in comparison with the Gross Domestic Product (GDP), on the period of 1995-2007, has been kept practically stable”, shifting from around “1,73%, in 1995, to 1,75%, in 2007” (MENDES, MARQUES, 2009, p.846).

Such situation, expressed through the macroeconomic policies over the presidencies Fernando Henrique Cardoso and Luis Inácio Lula da Silva (MENDES, MARQUES, 2009, p.847-848), didn't seem to have felt any lasting damage by the Constitutional Amendment n.29/2000 – time when people wondered if the healthcare



costs *per capita* would rise in this manner (MENDES, MARQUES, 2009, p.847-848) –, a trend that has been maintained in the following years under social-liberal rule:

In 2015, the Social Security Budget was 694,5 billion *reais*, from which 30% was destined towards health expenses, which would be to roughly R\$ 208,4 billion, but instead only half of it was allocated to such ends. Between 1995 and 2015, overall expenses by the Ministry of Health didn't receive any alterations, staying at about 1,7% of the GDP, while the average debt interest rate was around 7.1% (MENDES, CARNUT & GUERRA, 2018, p. 225)

The stagnation and corrosion of the public budget towards health care became even more intense after the approval of the Constitutional Amendment n. 95/2016, which smothers even more harshly the rate of reduction of health services and actions in Brazil. It was indeed “one of the most severe and strict measures – a drastic slashing of the public expenses in order to reach a fiscal stability – defended by the financial capital” that had ever happened in this country, due to the fact that:

“It has frozen the expansion of the public budget for the next 20 years, based on the amount of expenses over the year 2017, adjusted for the variation on the Ample Consumer Price Index / *Instituto Brasileiro de Geografia e Estatística* (IPCA/IBGE). Moreover, this amendment also revoked the proper scheduling covered by the Amendment EC 86/2015, which in turn changed the calculation of the federal applications of 13,2% of the Net Current Revenue, in 2016, being steadily raised until it reached 15% in 2020. We can notice a net loss of 9,2 billion *reais* in the overall budget of the Ministry of Health in 2016 alone, increasing the gap on underfunding of the federal health system (*Sistema Único de Saúde* – SUS). Under the effects of Amendment 95, this same underfunding will eventually turn into a non-funding. Federal resources allocated to the SUS should shrink from 1,7% of the GDP to only 1,0% in 2036, accumulating losses equal to about to 3 yearly budgets, if not greater, during this period of 20 years. In hindsight, between the years 2003 and 2015, this rate of loss would amount to R\$ 135 billion, taking in account the mean prices in 2015, diminishing federal funds from 1,7% to 1,12% of the GDP. (MENDES, CARNUT e GUERRA, 2018, p.225)

The intentions behind the reduction of the health budget – as well as other public services – are manifested through the growing diversion of such funds towards the payment of financial assets and stocks, something touched upon before in a more general manner, now taken in a fully concrete way on the health policies. Having the financial capital as the main economic driving force in the current times, its raw power is demonstrated through the acknowledgement that “in 2007, Brazil had spent around R\$ 160 billion on debt interest, roughly worth 3,3 times what the Ministry of Health had spent in public health services” (MENDES, MARQUES, 2009, p. 832).



For that reason, Áquilas Mendes and Rosa Maria Marques (2009, p.832) have stated that:

The deteriorated state of the health care finances, as well as the worsening of social issues in the country — lowered living standards; unemployment; low income and high-income inequality —, coupled with the accelerated growth in population and the emergence of both old diseases and brand-new epidemics, is even further proof of our health crisis.

It's exactly at during the time that a new outbreak – already reaching pandemic status – ravages the country that the scars of that systemic crisis reveal themselves in an alarming fashion. Even if previous allegations by Luiz Henrique Mandetta that no health system in the world would be completely ready to deal with COVID-19 (FOLHA DE SÃO PAULO, 2020) could sound like an excuse for the calamity that was approaching, a simple glance at the international scenario reveals that such stalemates could have some exceptions: a good example would be Portugal, which by combining several different public policies – such as the settlement of foreign individuals, to the universal care of the country's public health system and social welfare - (O GLOBO, 2020) – had contained the spread of the virus in a rather satisfactory fashion.

This erosion of the healthcare services is not some abstract thing, reduced to a set of codes. Its atrophy is the atrophy of healthcare labor, where you notice glaring issues of overworking, hygiene, safety and health conditions, low salaries, and great instability due to increased privatisation of these services (SOUZA, MENDES, 2016).

It just happens that in a broken healthcare system, with a broken body of work, there's a high chance that it will affect the way we face any epidemic outbreak. As for COVID-19, being a disease that tears wide the holes in a healthcare system – it is a highly contagious virus that can have a huge impact on the lives of the infected, requiring hospitalization and intensive care, taking several weeks to achieve recovery – result in an overload of the system's capacity to receive new patients and perform tests, while also compromising the capacity for medical assistance of other diseases. Therefore, it is a disease that exposes the entrails of the healthcare systems, showing its vulnerabilities, and making them even more intense.

In this rhythm, not even the forecast of growth of private initiatives of healthcare services, both on the market and in the field of assistance (SANTOS, GERSCHMAN, 2004; ALBUQUERQUE *et alii*, 2008; BAHIA, SCHEFFER, 2018) will end up rescuing the public health from its huge deficit over time. Centered around the ideal of profit, the privatist



statement – and corporate above all – on healthcare services, in this frightening moment, not even able to confer any assurance of the providing of services.

This situation brings us questions about the continuation of the lifestyle that we're currently experiencing, and, at the end, of the capitalist, industrial and modern civilization. No wonder why the heads of State from nations that had went through robust structuring of their Welfare States had gone through a lot of self-criticism for the adoption of neoliberal measures – such as the case of Emanuel Macron, who admitted that “there are a set of goods and services that must stay outside the laws of the market” (CARTA MAIOR, 2020) –, or even by recognizing that public health care is invaluable for saving lives – like for example Boris Johnson, who thanked the nurses that assisted him while he was hospitalized with COVID (UOL, 2020). The bashfulness of the Welfare State in Brazil has parallels with the acknowledgement of the failure of our health system against the triumph of financialisation, which not only builds its triumphs on mere speculation and rentism while relying on the State, but also has deep roots on the the exploitation of the workforce.

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This panorama puts labor as the centerpiece.

Not only the aspects involving the safety of the healthcare workers – briefly mentioned above – demand attention, but the rights of the working class as a whole are suffering their most agonizing convulsion, in this context.

When looking at the offensive of the property-owning class – well orchestrated internationally, but more violent on the peripheries – against the worker's rights, recent history has shown one of its biggest downfalls: set as one of the main political priorities during the Temer presidency after the *coup* of 2016, the working-class counter-reformation was, together with the Amendment n. 95/2016, one of the most drastic strikes against the standards of life of the Brazilian population.

Crystallized in this manner in the Law n. 13.429/2017 – which allows further possibilities of legitimate outsourcing of jobs – and in the Law n. 13.467/2017 – which creates new and precarized ways of hiring, opening the way for longer work shifts, eroding potential income for the formal workforce and laying onto the class syndicates (weakened by its ever diminished funding, also a result of laws) the possibility of flexibilization of



rights, with the advent of the prevailing of the negotiated over the legislated, even in detriment of the working class –, Such onslaught break open the doors, allowing the process of overexploitation to ingrain itself in the country, and making sure that no effective remedy to the hardships of the workers – unemployment, lowered life standards, etc – will ever be achieved.

The reduction of the protective measures of the labor rights, opens the way for the widespread use of precarious forms of labor, like those mediated entirely by digital apps, and the exploitation of work without charge, especially those of reproductive nature.

This scenario isn't all doom and gloom, however. A ray of hope shines in the battle against such onslaught, such as the efforts in self-organizing and fighting for rights, even amidst the pandemic, against exploitation of delivery workers, and also the recent joint efforts of the people in the Women's International Strike Actions and the Global Climate Strike Actions.

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The set of articles brought together in this dossier tackles the context of this crisis, with reference to many issues concerning working class. Dissecting the problems bit by bit, the text highlights its structural qualities, nuances and operating devices for dealing with its economical, social and political effects.

The dossier opens with "*O neoliberalismo como 'desdemocratização' do trabalho*" (Neoliberalism as an "undemocratization" of work) by Professor Alexis Cukier from the Université de Poitiers. The essay, rigorously translated by Ana Clara Simões (PPGD-UFMG), displays one of the main in-depth dissertations contained in his important book *Le travail démocratique* (CUKIER, 2018), while dealing with prohibitions set up by neoliberalism against the self-organizing powers of the working, and reclaiming a way for actions against capitalism, patriarchy and racism.

Regina Stela Corrêa Vieira, professor at UNOESC-Chapecó, in turn talks about the effects of the civic crisis on care in "*Cuidado, crise e os limites do direito do trabalho brasileiro*" (*Care, crisis and the limits of the brazilian labor law*), a text that connects with her pioneering PhD thesis.



In the english texts section, Renata Dutra (University of Brasília) and Vitor Filgueiras (Federal University of Bahia) suggest an instigating critical categorization of the process of outsourcing in “The so-called subcontracting (or outsourcing) question and its regulation”, while Juliana Teixeira Esteves (Federal University of Pernambuco) and José Menezes Gomes (Federal University of Alagoas) set out through pathways only signaled by the previous pages of this essay on the effects of the crisis on Social Security and their innocuous privatist ways out, in a text titled “*A contrarreforma da Previdência, crise do capital e da previdência privada*” (The counter-reformation of Social Security, the crisis of capital and of private insurance).

Touching on very up-to-date themes, especially in times where the delivery service strike action “Breque dos APPs” the Antifascist Delivery Service organization fill us with hopes and dreams, the authors of the 5th essay – Murilo Carvalho Sampaio Oliveira, Rodrigo Carelli and Sayonara Grillo – bring us since back in the National Law University discussions over the “*Conceito e crítica das plataformas digitais de trabalho*” (Concepts and criticism of the digital platforms of labor).

In direct dialogue with critical criminology and the political economy of punishment, Carla Benitez Martins, professor at the Federal University of Jataí, tackles female imprisonment, with a laboral point of view in “*Trabalho invisível e ilícito: reflexões criminológicas críticas e feministas do aumento do encarceramento de mulheres por tráfico de drogas no Brasil*” (Illicit and invisible work: criminological and feminist thoughts on the rise of the incarceration of women for drug trafficking in Brazil).

In collaboration with the author Flávio Roberto Batista, we aim to display in “*Financiamento sindical, direito do trabalho e crise: aproximações empíricas à funcionalidade do direito do trabalho para o capitalismo*”(Syndicate funding, labor law and crisis: empirical aproximations to the functionality of the labor law to capitalism) the first outlooks on the process of collective negotiation after the counter-reformation of labor laws brought upon by the Law n. 13.467/2017, and the resulting brittling of the syndical entities in the country

Also, in english, Professor Pedro Augusto Gravatá Niccoli from Minas Gerais presents in “Centralizing informal work, complexifying inclusion, decolonizing labour law” a strong tie-up of agendas from years of researching by his colleague in the Law School of UFMG, in convergence of great originality.



From Córdoba, Argentina, Romina Carla Lerussi brings us the fierce “*Orientaciones feministas para un nuevo derecho del trabajo*” (Feminist Guidelines for a new Labor Law), text that lays down a heavy juslaboral criticism, being a reference on the genre.

Humberto Bersani (Federal University of Uberlândia) and Flávia Souza Máximo Pereira (Federal University of Ouro Preto) Display a synergic effort in “*Crítica à interseccionalidade como método de desobediência epistêmica no Direito do Trabalho brasileiro*” (Critique on intersectionality as a means of epistemic disobedience in the Brazilian Labor Law), showing the urgency of the epistemological inflexion in order to reach a radical juslaboral critical analysis.

Finally, the militant magistrates Jorge Luiz Souto Maior and Valdete Souto Severo treat us with “*A Justiça do Trabalho como instrumento da democracia*” (Worker’s justice as an instrument for democracy), a libel in favor of the institution, repeatedly attacked in times of dismantling of Social security.

We hope that the reading of those text will be just as enjoyable as our determination to turn this world into a land of party, work and bread.

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**Translators which contributed to this issue:** Beatriz Alaíde de Souza Assef e Luiza Leite Cabral Loureiro Coutinho.

