

HOSPITALITY AND INEQUALITY IN THE LABOR MARKET IN BRAZIL



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ABSTRACT

The history of the labor market is shaped by processes of inclusion and exclusion that affect various layers of society, based on aspects of citizenship and socioeconomic conditions. This article aims to analyze the dynamics of inclusion and exclusion in the Brazilian labor market, focusing on disparities related to gender, ethnicity, and sexual orientation, in addition to investigating the effectiveness of worker protection laws in mitigating discrimination. To achieve these objectives, methodological procedures were adopted that include a literature review on the evolution of the labor market and relevant laws, as well as the collection and analysis of secondary data from statistics from the Brazilian Institute of Geography and Statistics (IBGE) and the Information System on the Labor Market of the Tourism Sector in Brazil (SIMT/IPEA). The results show that, although the Universal Declaration of Human Rights (UDHR) and the Brazilian Federal Constitutions establish principles of equality and protection against discrimination, the effectiveness of existing laws is still questionable. Data from 2019 indicate a participation rate of 73.7% for men and 54.5% for women in the workforce, revealing a persistent inequality that intensifies when considering sexual orientation and ethnicity. In tourism and hospitality, even with greater female participation, the average remuneration of men is 43% higher than that of women, evidencing a structure of inequality that encompasses not only gender issues, but also ethnic and sexual orientation aspects. This study highlights the need for a deeper and more effective recognition of citizen identity and conditions of equality in the labor market.

Keywords: Hospitality. Inequality. Labor Market in Brazil. Socioeconomic Aspects.

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INTRODUCTION

The history of the labor market was built by a process of inclusion and exclusion of people, sometimes because they did not qualify as citizens, sometimes because they were in economic and social conditions that were not in line with the other members of society. Man, as an analytical category, was incorporated into the production process as a driving force in the transformation of raw materials into products/merchandise capable of meeting the needs of those considered citizens. Civilizations developed and this force originating from the human physique became one of the most relevant social issues in contemporary times, whether due to capitalist logic or an understanding stimulated by human economic and social development. However, current critical thinking regarding the labor market and inclusion/exclusion based on gender, ethnicity or sexual orientation goes beyond the dichotomy of accepting/not accepting the other and enters into the issues of recognizing the other's identity as a human being, as a citizen, as an integral member of their society. The lack of recognition of participants under equal conditions in the labor market constitutes an act of discrimination, of segregating someone or of treating a person differently, and is already observed in labor market indicators in Brazil when analyzing data categorized by sex, ethnicity and sexual orientation.

A common starting point in the discussion on discrimination is the Universal Declaration of Human Rights (UDHR), approved in December 1948 at the United Nations General Assembly. This act consisted of a global commitment through a proposal of similar rights for all, highlighted in Article 7. "All are equal before the law and, without distinction, are entitled to equal protection of the law. Everyone is entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination." (UDHR, 1948). In Brazil, the Federal Constitutions recorded the commitment to not allow discrimination, including in the workplace, creating specific laws to support and protect Brazilian workers. Worker protection laws have not curbed all discriminatory practices, and these results were evidenced in sectoral statistics and by sampling of the Brazilian population. The embryonic phase of statistics with analytical categories (sex, ethnicity, and sexual orientation) does not allow for a broad-ranging historical comparison or an observation of statistical data on the Brazilian population, because they are recent data and extracted from the field by sampling. However, the striking evidence focuses on male/female participation in terms of, for example, the labor force participation rate, which in 2019, according to IBGE (2021), was 73.7% of all men

versus 54.5% of all women. This inequality is even present in the sexual orientation data for female and male couples, even though heterosexual women participate more unequally in the labor market in relation to heterosexual men than homosexual men. In the core of tourism in Brazil, according to the Information System on the Labor Market of the Tourism Sector in Brazil (SIMT) of the Institute of Applied Economic Research (IPEA), in 2015, women's participation in professional activities was significantly higher than that of men, but men's average pay was 43% higher than that of women. This shows that the inequality in participation between men and women in the labor market in Brazil is a structural and circumstantial characteristic and is embedded in discussions of ethnicity and sexual orientation.

LITERATURE REVIEW

Work as the main occupation of man (as a human being) has received analytical contributions throughout history. Many have dedicated themselves to writing and explaining the influence of the category "work" on human activity. Hannah Arendt, 2007, discussed in 1958 in her book "The Human Condition", the alienation of man from work. The author criticized the replacement of the exercise of thought, when reflecting on work, as an activity to be exercised in search of a meaning to human life. The author clarified that "homo faber" is inculcated as the realization of human life through the manufacture of a product, but in this context of product/manufacturer, man seeking identity in what he manufactures, is where he loses his meaning as a thinking being to become a factory being.

In a context in which man is replaced by machines and the incessant search for increased productivity, the capitalist world places this same man in a condition of nothingness. As long as there is activity, as a manufacturer, there will be meaning in his existence, but the loss of this activity will represent, concomitantly, the loss of his existence, transforming himself into nothingness.

By placing man in a condition of subjection In the case of the alienation of man to work, Hannah Arendt reclaims Marxist explanations regarding her analysis of man's alienation from capital. As if the labor force were his only vital essence. On the other hand, economic dynamics attributed to the same man the characteristic of an instrument in the production process. The thinking being has no place in this context. Man, in this condition, resignifies himself because he ceases to be a member of society who thinks about his existence and becomes an instrument of the production process that achieves his survival

and participation in society through employment. This Hegelian philosophical discussion (of being, not being, becoming) is touched upon, or finds an intersection, with the economic debate, in the capitalist context, which attributes to the category of work the form of social and economic inclusion of man as a member of a society. Thus, and yet, the historical condition of man is a subjection to capital through work. In a certain way, it is this intrinsic identity in the relationship of labor to the production process that contains the meaning of the human condition. If, on the one hand, capital conditions man to think as an instrumental piece and through historical development this way of thinking crystallizes in society, on the other hand, man who perceives his existence as subordinate to this context, understands that only by submitting himself to capital will he find his identity. Thus, historically, both sides employ and affirm this human condition among the members of society.

Arendt, by using, as a quote, the distinction made by John Locke, “between the hands that work and the body that labors is, in a way, reminiscent of the ancient Greek distinction between the craftsman, to whom corresponds the one who, like ‘slaves’ and domestic animals, attend with the body to the needs of life”, sought to show the nuances of history in which Labor would be associated with the use of the body in the manufacturing process, a body devoid of intellect. While work, in this debate, would be associated with activities that use the intellect as an indispensable input for human action, such as, for example, the exercise of political activity.

The valorization of workers as seen in Hannah Arendt is neither uniform nor continuous throughout history. Those who need to work are subject to the shadow of social and economic devaluation. The need to expand production to meet the economic growth objectives of nations, especially after the Industrial Revolution and the Second World War, encouraged the insertion of female labor into the job market. The existence of a plurality of understandings of work is due to the relationship historically constructed by work “[...] unorganized as organized, unpaid as paid, both female and male, black and white, work as culture and politics, and so on [...] a plurality of work histories” (Irving, 1994, p. 3 apud Oppenheimer, 1998, p. 4).

In the economic sphere, female labor represented a process that would complement the productive results arising from the Industrial Revolution, which began in England between 1760 and 1850 and spread to other countries from this period onwards. This is because the productive increases generated by the insertion of machinery in the production process generated a continuous growth in the supply of material goods,

products, which depended on a larger consumer market than existed at the time. The increase in the supply of products depended on increases in demand. In this sense, the increase in paid work would lead to this leap in the number of demanders and consumers around the world, reducing the limits of production.

In the political sphere, the world wars represented a transformation in the way nation-states consolidated their political and war strategies. These movements took place around 1914, the First World War, and around 1945, the Second World War. The results of these wars, among other aspects, were seen in the devastated territories, in the economically and socially destroyed families, in the empire of poverty of a large part of the European population whose countries participated in the wars, effects visible to any and all political observers of the time.

The wars symbolized the peak that nation-states could reach with war strategies around the world. After the impact of these wars, a huge gap opened up for critical and evaluative thinking about what wars could effectively offer to the evolution of nations. The participation of women in the labor market, in this context, found a window of opportunity for its defense.

At the same time, in the field of international relations, demands were growing at world conferences with the aim of implementing guarantees of civil rights through world peace. The world conventions of The Hague, Netherlands (The peace treaties between the countries participating in these acts aimed at reviewing the way in which the defeated people were subjected to the laws, rules and customs of the victorious country. These civil conquests changed the course of history for this generation and for future generations.

The context of wealth generation through productive expansion, the lessons learned from the effects of the two great wars - with a reduction in the world population, the spread of poverty and economic annihilation in the post-war period - and the debate on "World Peace" resulted in thinking about economic dynamism and new ways of accumulating wealth. Currently, the Covid-19 pandemic has contributed to an acceleration in labor relations due to the need for remote work. The participation of women in the labor market, however, would be just another expansion of the guarantees of rights to the members of a society. In the first constitution of Brazil, known as the "Political Constitution of the Empire of Brazil", of March 25, 1824, the term work is used to guarantee its right to those considered Brazilian citizens at the time. With regard to the economic and social order, the Constitution of the Republic of the United States of Brazil, of July 16, 1934, instituted the

“prohibition of salary differences for the same work, due to age, sex, nationality or marital status”, which remained in force until the current Constitution of the Federative Republic of Brazil, of October 5, 1988, which adds that:

Art. 5º All are equal before the law, without distinction of any nature, guaranteeing Brazilians and foreigners residing in the country the inviolability of the right to life, liberty, equality, security and property, under the following terms:

I - men and women are equal in rights and obligations, under the terms of this Constitution; [...]

Art. 6º The following are social rights: education, health, food, work, housing, transportation, leisure, security, social security, protection of motherhood and childhood, and assistance to the destitute, in accordance with this Constitution.

XIII - the exercise of any work, trade or profession is free, provided that the professional qualifications established by law are met;

XXX - prohibition of differences in wages, performance of duties and admission criteria based on sex, age, color or marital status;

XXXI - prohibition of any discrimination with regard to wages and admission criteria for workers with disabilities;

The texts of the Brazilian constitutions are in accordance with the Conventions of the International Labor Organization (ILO) that established:

No. 100 Equal Remuneration Convention (1951) Calls for equal pay and benefits for men and women for work of equal value.

No. 105 Abolition of Forced Labour Convention (1957) Prohibits the use of any form of forced or compulsory labour as a means of political coercion or education, punishment for the expression of political or ideological opinions, mobilization of the workforce, labour discipline, punishment for participation in strikes or discrimination.

No. 111 Discrimination (Employment and Occupation) Convention (1958) Calls for a national policy to eliminate discrimination in access to employment, training and conditions of work, on grounds of race, colour, sex, religion, political opinion, national or social origin, and to promote equality of opportunity and treatment. (ILO, 2021)

Women have been fighting for equal rights for years. Although women's rights are guaranteed by the Constitution (1988), it is not enough. Thus, movements have grown around the world to consolidate women's rights. In Brazil, for example, the following were created: the National Council for Women's Rights in 1985, the Special Secretariat for Public Policies for Women (SPM) in 2003, and then in 2004 the 1st National Conference on Policies for Women (CNPM) and the 1st National Plan for Policies for Women (PNPM) took place. The 3rd CNPM resulted in the 3rd PNPM from 2013 to 2015. These movements are global and have promoted offices around the world, such as the International Labor Organization (ILO in Brazil, which has been a member since the beginning) and UN Women, created in 2010. Aiming to resolve conflicts and disagreements between countries, in 1948 the United Nations (UN) drafted the Universal Declaration of Human Rights, “in which all people in the world, without exception, must have fundamental rights guaranteed to live a dignified life.” Even so, it was not enough to meet the pressure from women's movements to establish specific rights for women. Already in 1975, at the first World

Conference on Women, which took place in Mexico City, issues related to gender inequalities and discrimination were discussed. women. Later, in 1979, the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) was enacted.

The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) came into force in 1981. It was the first international treaty that comprehensively provides for women's human rights. The Women's Convention should be taken as a minimum parameter for State actions in promoting women's human rights and repressing their violations, both in the public and private spheres. Brazil is one of several signatory countries to the Convention, with the aim of improving the condition of women (UN Women, 2013). Here, the starting point for promoting women's rights is what was determined at the United Nations General Assembly, which was adopted by the Committee on the Elimination of Discrimination Against Women (CEDAW) in 1979.

In the debate on inequality in the labor market and considering the historical, constitutional and legal information on the subject, hospitality is the analytical perspective of this article. Thus, if hospitality is a human exchange, it can be reflected that: if the worker, as a host, must be hospitable, then the organization in which he is located must also be hospitable to him, starting by respecting his rights with equality and equity of gender and race.

Hospitality involves welcoming through the interaction between the one who receives and the one who is received. Telfer (1996, apud Lashley, 2004, p. 16) comments that there is a distinction between "being a host and being hospitable. Being a good host presupposes more than certain behaviors [...]. It also requires a genuine desire to please them and leave them satisfied." Baptista (2016, p.208) says that "hospitality refers to the experience of welcoming otherness that is generated by the interpellation of another person, thus constituting a fundamental human experience." The author adds that "[...] hospitality represents a virtue of human relations that transcends the sphere of mere cordiality or politeness, constituting a structuring element of identity and, to that extent, an essential formative experience." Camargo (2015) comments that the standardized way of receiving "is frowned upon today" due to the practice of "commercial laughter." The author also clarifies that: "Terms such as loyalty and customization reflect the search for a more personal relationship with the customer. Polite phrases are increasingly ridiculed due to the suspicion that they only involve a desire for non-involvement. Hospitality is actually becoming a competitive advantage." (CAMARGO, 2021, p. 4)

Human relations are governed by written and unwritten laws. Camargo explains that: "There are other forms of law, and among these are those related to hospitality. Welcoming someone into your space, whether at home, on the street when approached, at the workplace in interpersonal relationships with colleagues, bosses and clients, or responding to emails, or, conversely, entering another person's space in the same circumstances are rituals controlled by strict rules, authentic laws" (CAMARGO, 2021, p. 7)

Brotherton (2004, p.203) comments that "hospitality is a human exchange, characterized by being: contemporary, voluntary, mutually beneficial and based on certain products and services" and that it occurs within a place. It is the function of hospitality to accommodate, feed and entertain the guest. Camargo (2021, p. 5) clarifies that the outcome of the encounter between the host and the guest depends on the performance of both parties. "And here it is clear that, unlike the laws of positive law, the violation of which is punishable by imprisonment and fines, in the case of the unwritten laws of hospitality, their non-observance leads to inhospitality and hostility". Therefore, "[...] the encounter between someone who receives and someone who is received can happen with greater, lesser or even no interaction". Thus, the essentiality of hospitality as a human interaction is inferred that the worker, as a host, exercises his hospitable characteristics in the organization in which he is hired and this, in turn, has the function of being hospitable to this worker, respecting his rights with equality and equity of gender and race. It is the circularity of being hospitable that will guarantee the functioning of this economic gear as a fully operational system. The State, responding to the demands of society, creates laws that protect workers, with the aim of enforcing this system in the labor market, but these laws are often ignored, resulting in hostility towards workers. In practice, there is a perception of inequality among workers in organizations, whether they belong to the hospitality sector or not.

METHODOLOGY

The methodological procedures adopted to analyze the dynamics of inclusion and exclusion in the Brazilian labor market, focusing on gender, ethnicity and sexual orientation disparities, consists of exploratory and descriptive research, since it aims to investigate complex social phenomena, such as discrimination in the labor market, and describe its characteristics (Marconi; Lakatos, 2017). The quantitative approach is used to analyze statistical data, while the qualitative approach seeks to understand the experiences of individuals in the labor context.

First, a comprehensive literature review was carried out on the evolution of the labor market, specifically in Brazil, and the legislation that aims to protect workers against discrimination. This step was crucial to substantiate the research, identify gaps in existing knowledge and justify the relevance of the study. The main documents considered included books, academic articles and publications from governmental and non-governmental organizations.

The data used in the analysis were collected from secondary sources, including the Brazilian Institute of Geography and Statistics (IBGE) and the Information System on the Labor Market of the Tourism Sector in Brazil (SIMT/IPEA). The IBGE (Brazilian Institute of Geography and Statistics) has statistics on the workforce, categorized by gender, ethnicity and sexual orientation, with a special focus on data from 2019, which revealed information on participation rates and wage inequalities. The SIMT/IPEA releases particularly relevant data on the participation of men and women in the tourism sector, as well as information on average remuneration. The data analysis followed two main approaches. In the quantitative analysis, the statistical data were organized into graphs and tables to facilitate the visualization and interpretation of gender, ethnicity and sexual orientation inequalities. Descriptive statistical methods were applied to calculate participation rates and wage comparisons between the different groups. At the same time, the qualitative analysis, although it did not involve the collection of primary data, considered an analysis of the literature and reports of experiences found in the reviewed bibliography, allowing a deeper understanding of the impacts of discrimination in the labor market and the social context in which these practices occur. The authors King; Keohane and Verba (1994) reveal that most research does not fit clearly into either a qualitative or quantitative approach and emphasize that research with consistent results combines characteristics of each in the same research project. This is because some data collected may be subject to statistical analysis, while other equally significant information is not. Patterns and trends in social, political or economic behavior converge on quantitative analysis as opposed to the flow of ideas between people or the difference made by exceptional individual leadership. Understanding the constantly changing social world is consolidated by the inclusion of quantifiable and non-quantifiable information. The authors clarify that all social science requires comparison, which implies judgments of which phenomena are "more" or "less" similar in degree (i.e., quantitative differences) or in kind (i.e., qualitative differences).

Moving away from intuitive thinking, in this research, evidence was collected in the form of objective knowledge to reinforce comparative arguments. (Stake, 2011)

The information used was extracted from public sources, respecting the necessary privacy and confidentiality. The analyses conducted aim to contribute to the academic and social debate, seeking solutions that promote equality and recognition in the labor market. (Creswell, 2014)

However, it is important to consider that the embryonic phase of statistics categorized by sex, ethnicity and sexual orientation, as well as the dependence on secondary data, impose limitations on historical comparison and comprehensive analysis of the Brazilian population. These limitations were discussed throughout the research, highlighting the need for more robust and comprehensive data for future investigations.

These methodological procedures were designed to ensure the scientific rigor of the study and the relevance of the results obtained, aiming to foster a better understanding of inclusion and exclusion in the Brazilian labor market.

RESULTS AND DISCUSSION

In 2013, the United Nations Statistical Commission organized a Minimum Set of Gender Indicators (MCIG) that would reflect the effort to systematize information in a more harmonious way among countries. It consists of 63 indicators (52 quantitative and 11 qualitative) related to gender equality and women's empowerment.

The information is organized according to the five dimensions established in the CMIG, which are: economic structures, participation in productive activities and access to resources; education; health and related services; public life and decision-making; and human rights of women and girls, and provide an overview of gender inequalities in the country. The systematic dissemination of this information contributes significantly to scholars and public policy makers, as well as enabling the formation of critical and argumentative thinking regarding this problem that afflicts both the global and national socioeconomic reality. The challenge of the CMIG is to obtain data from all countries to effectively calculate the initially proposed calculation.

The Brazilian Institute of Geography and Statistics (IBGE) has been working with the systematization of social indicators since 1970, therefore the second edition of the study "Gender Statistics: Social Indicators of Women in Brazil", allows us to assess the living conditions of women and provides support for the formulation of public policies... The

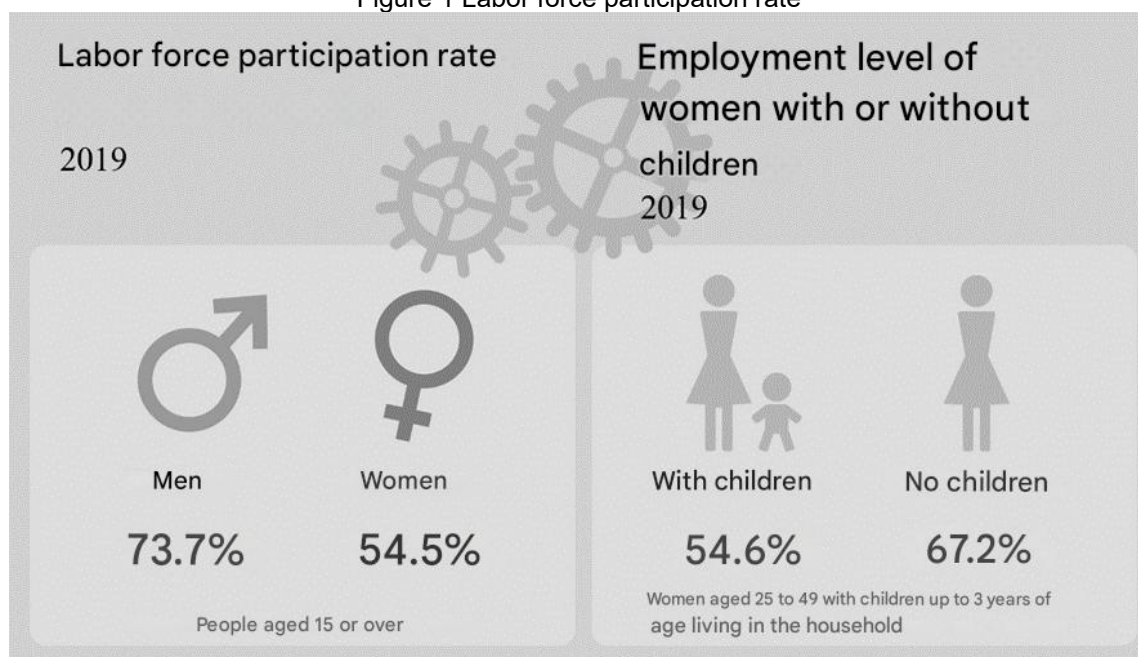
“structuring axis is the persistent social inequalities evidenced in the most distinct aspects of the population's life. This trajectory is guided by the analysis and discussion of people's quality of life, the realization of rights, the equalization of opportunities and the universalization of citizenship”. (IBGE, 2021)

Following international precepts, the IBGE developed the CMIG (Minimum Set of Gender Indicators - MSGI), and of the:

[...] total of 52 quantitative indicators proposed in the CMIG, it was possible to construct 39, complemented by another seven correlated to each theme, some as proxies for indicators originally proposed without data availability in the country. The indicators included in the CMIG for Brazil were constructed from various data sources. Within the scope of the production by the IBGE, the Continuous National Household Sample Survey - PNAD Contínua, the Population Projection by Sex and Age, Civil Registry Statistics, the National Health Survey - PNS and the Basic State Information Survey - Estadoc and Municipal - Munic. were used. Added to these were data sources from the Ministry of Health (Datasus), the Presidency of the Republic, the National Congress, the Superior Electoral Court (TSE) and the National Institute of Studies and Educational Research Anísio Teixeira (INEP).” (IBGE, 2021)

The result of this work carried out by IBGE reveals the transversality and multidimensionality of studies on gender inequalities, especially gender inequality, highlighting the disparities between the participation of men and women in the most diverse social statistics..

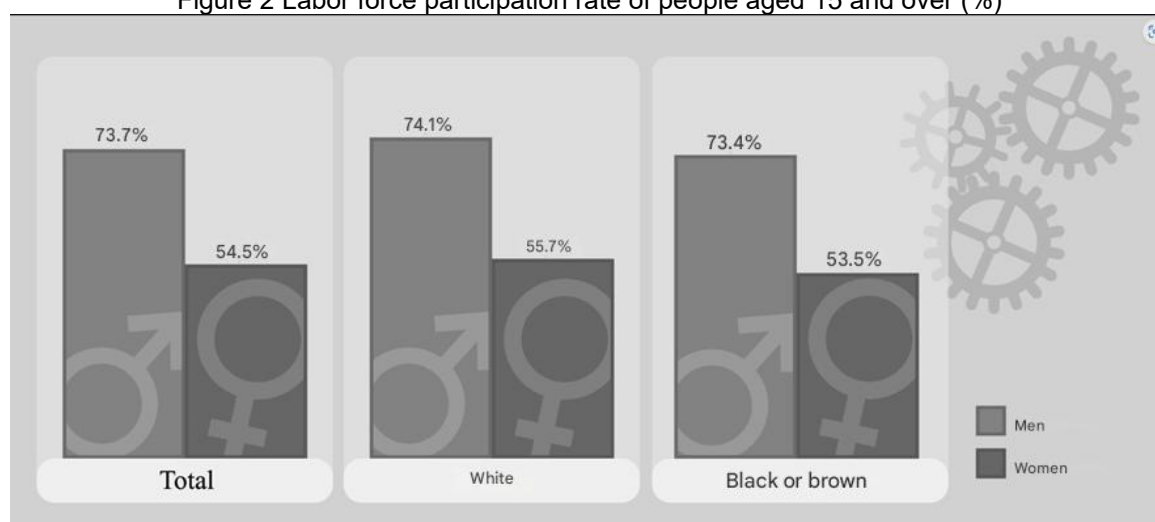
Figure 1 Labor force participation rate



Source: IBGE/Continuous National Household Sample Survey (Continuous PNAD), 2019.

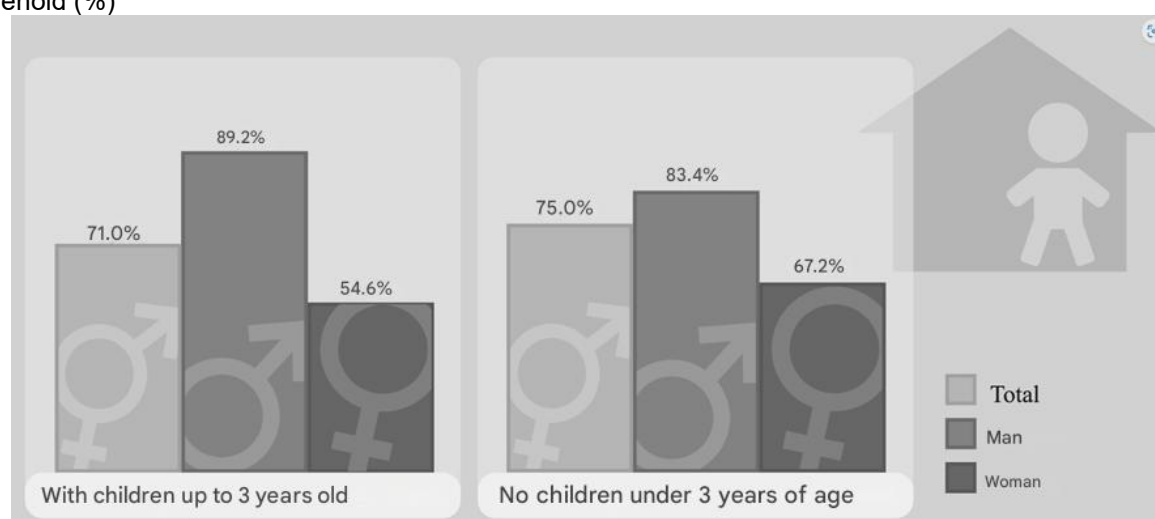
The labor force participation rate in 2019 was 73.7% for men versus 54.5% for women, which indicates a difficulty for women to enter the labor market. This difference is accentuated when comparing the employment level of people aged 25 to 49, with or without children up to 3 years old living in the household. In this indicator, it can be seen that women who have children up to 3 years old are below the employment level of those who do not, but in general, the employment level of women is lower than that of men. The difference reaches 34.6 percentage points.

Figure 2 Labor force participation rate of people aged 15 and over (%)



Source: IBGE/Continuous National Household Sample Survey (PNAD Contínua), 2019.

Figure 3 Employment level of people aged 25 to 49, with or without children up to 3 years old living in the household (%)



Source: IBGE/Continuous National Household Sample Survey (Continuous PNAD), 2019.

Regarding the labor force participation rate of people aged 15 and over, ethnic inequality was revealed both between white women and men and between black or brown women and men.

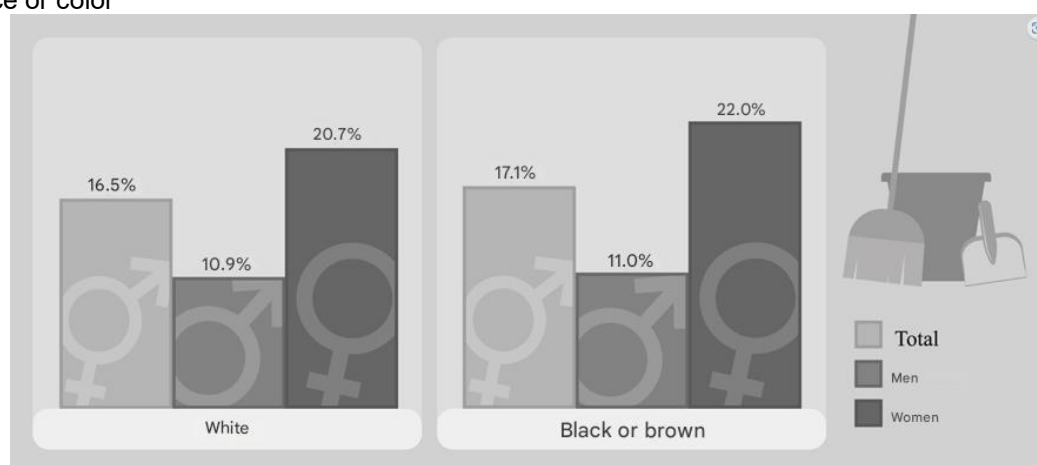
Figure 4 Average weekly hours spent on caregiving and/or household chores by people aged 14 and over – Large regions



Source: IBGE/Continuous National Household Sample Survey (Continuous PNAD), 2019

In Brazil, in 2019, women spent almost twice as much time on caring for people or doing household chores as men (21.4 hours versus 11.0 hours). Although women in the Southeast Region spent more hours on these activities (22.1 hours), the greatest inequality was found in the Northeast Region. The breakdown by color or race indicates that black or brown women were more involved in caring for people and doing household chores, with a record of 22.0 hours per week in 2019, compared to 20.7 hours for white women. For men, however, the indicator varies little when considering color, race or region.

Figure 5 Average weekly hours spent caring for people and/or doing household chores by people aged 14 or over – race or color

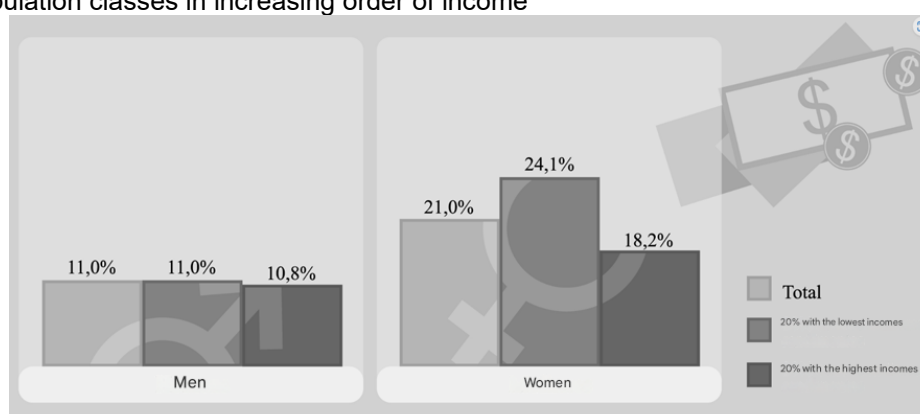


Source: IBGE/Continuous National Household Sample Survey (Continuous PNAD), 2019

There are notable differences in terms of per capita household income, with a higher average number of hours worked on care and household chores among those in the 20%

of the population with the lowest income (24.1 hours) compared to those in the 20% with the highest income (18.2 hours). This difference shows that income is a factor that impacts the level of inequality among women in the performance of unpaid domestic work, since it allows differentiated access to daycare services and the hiring of paid domestic work, enabling the delegation of care activities and/or household chores, especially to other women.

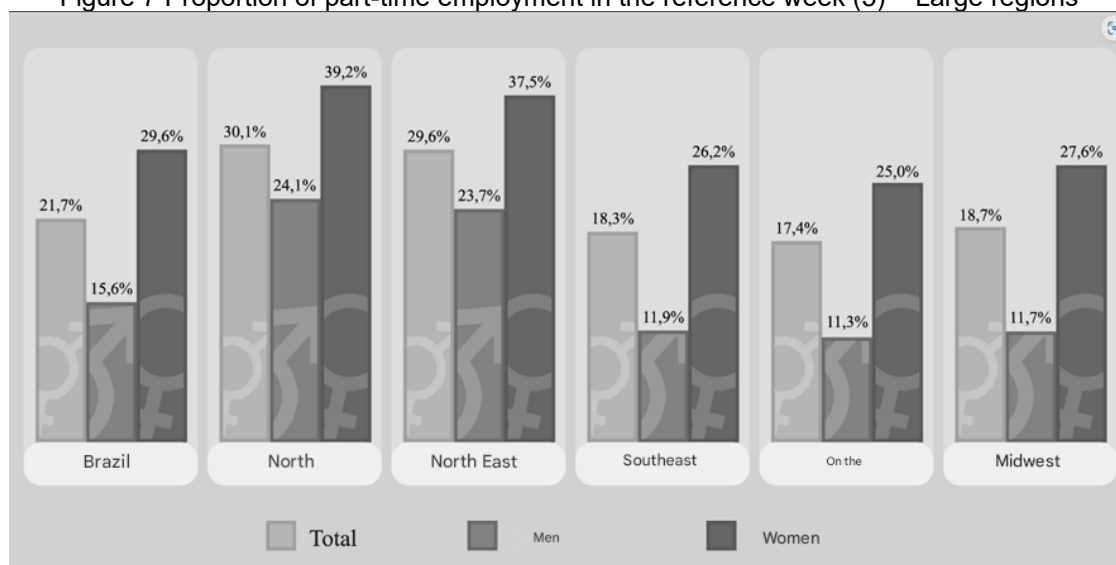
Figure 6 Average weekly hours spent on caring for people and/or doing household chores by people aged 14 and over – population classes in increasing order of income



Source: IBGE/Continuous National Household Sample Survey (Continuous PNAD), 2019

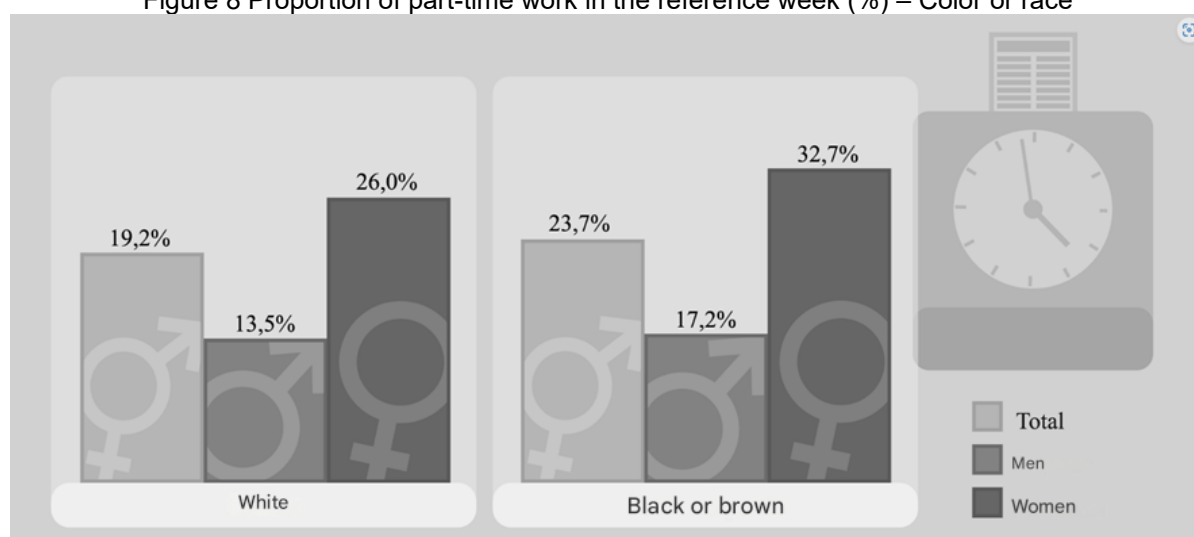
The indicator Proportion of people employed in part-time work (CMIG 14) shows that, in 2019, around 1/3 of women were employed part-time – up to 30 hours –, almost double the figure for men (15.6%). When analyzed by color or race, black or brown women were the ones who most worked part-time, representing 32.7% of the total, while among white women the percentage was 26.0%.

Figure 7 Proportion of part-time employment in the reference week (5) – Large regions



Source: IBGE/Continuous National Household Sample Survey (Continuous PNAD), 2019

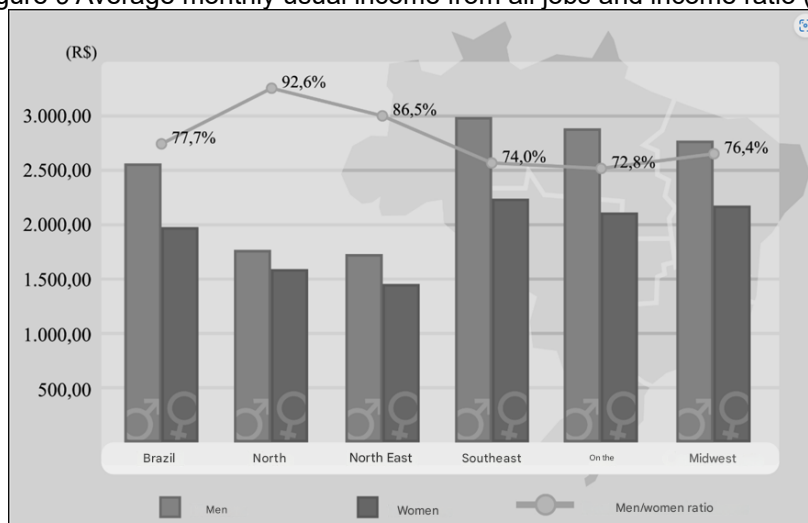
Figure 8 Proportion of part-time work in the reference week (%) – Color or race



Source: IBGE/Continuous National Household Sample Survey (Continuous PNAD), 2019

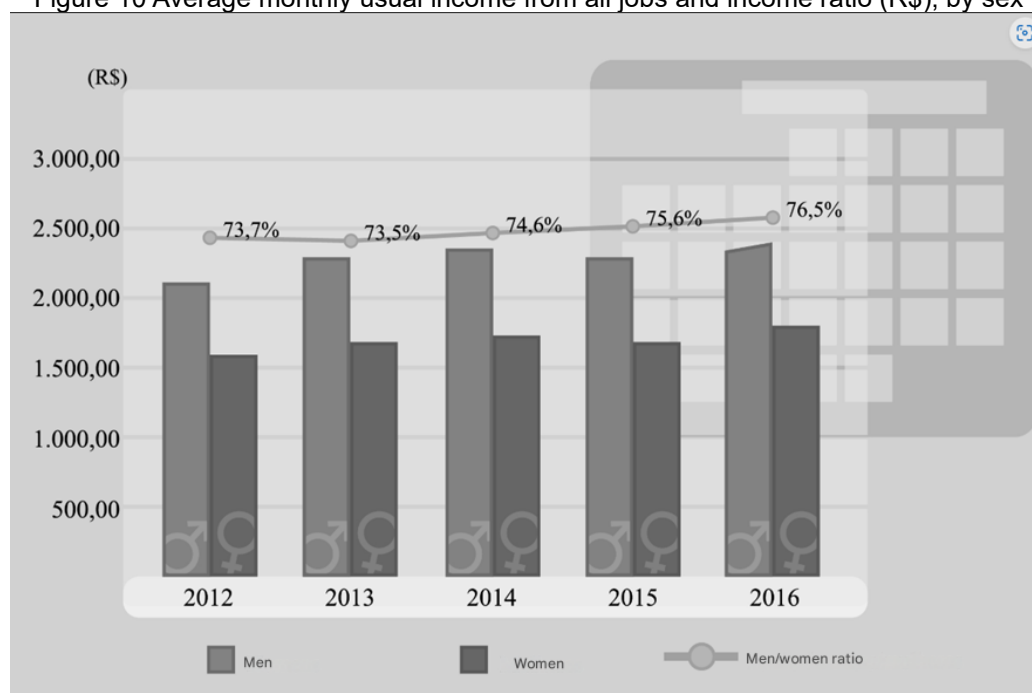
The indicator “Average usual monthly income from all jobs and income ratio” reveals the inequality in pay between men and women in a proportion of 77.7% in the consolidated data for Brazil, reaching a minimum of 72.8% in the southern region of the country. This means that in Brazil the average monthly income from all jobs performed by women represents around 77.7% of the average monthly income earned by men, making the inequality in pay by gender visible.

Figure 9 Average monthly usual income from all jobs and income ratio (R\$)



Source: IBGE/Continuous National Household Sample Survey (Continuous PNAD), 2019

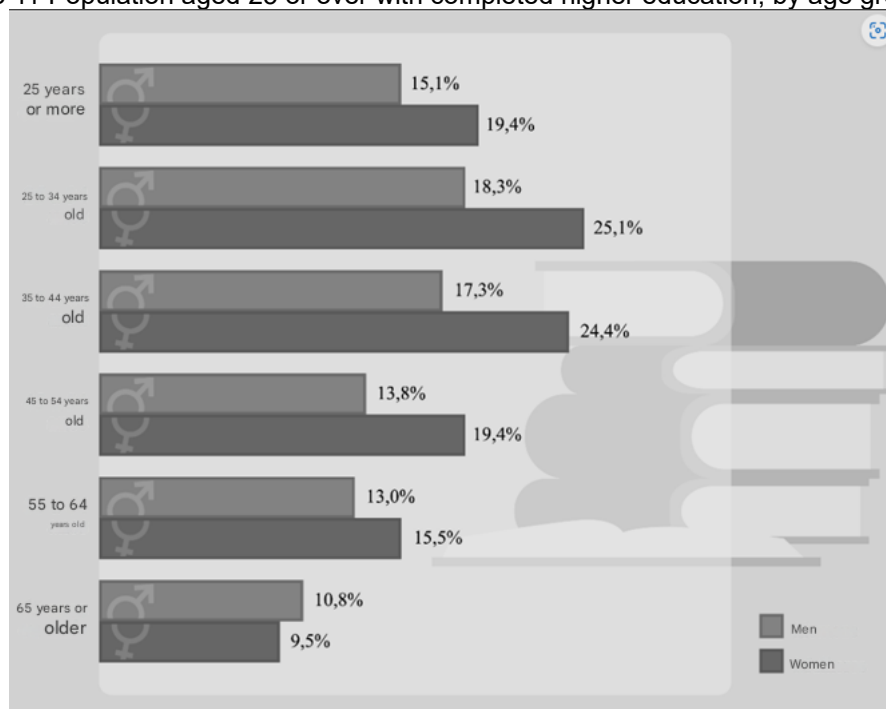
Figure 10 Average monthly usual income from all jobs and income ratio (R\$), by sex



Source: IBGE/Continuous National Household Sample Survey (Continuous PNAD), 2019

In data from the Continuous National Household Sample Survey (2012-2016), pay inequality proves its historical characteristic in Brazil with a women/men ratio of 72.7% (2012), 73.5% (2013), 74.6% (2014), 75.6% (2015) and 76.5% (2016).

Figure 11 Population aged 25 or over with completed higher education, by age group (%)



Source: IBGE/Continuous National Household Sample Survey (Continuous PNAD), 2019

The indicator regarding the “Population aged 25 or over with completed higher education, by age group”, shows that the percentage of women up to 64 years of age with higher education is higher than that of men, which makes it possible to say that the lower salaries and greater difficulties faced by women in the job market cannot be attributed to education. On the contrary, the available data indicate that Brazilian women are, on average, more educated than men.

INEQUALITY ABOUT SEXUAL ORIENTATION AND GENDER IDENTITY IN THE LABOR MARKET IN BRAZIL

Statistics do not yet calculate the data specifically, categorizing each sexual orientation and gender identity identified by the acronym LGBTQIA+ (Lesbian, Gay, Bisexual, Transvestite/Transsexual/Transgender, Queer, Intersex, Asexual, and + all letters that fit the movement), in the job market. This makes it difficult to properly identify inequality within what is called homosexuals as the antonym of heterosexuals in the scarce statistics that exist. However, it is considered that this format is under construction in the societies of the current century and that, soon, information and discussions will have arguments neutralized by knowledge and consolidated by research.

Figure 12 Labor market indicators – Brazil (2012-2018)

	2012		2013		2014		2015		2016		2017		2018	
	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men
Participation rate (%)														
Homosexuals	75,3*	95,4*	82,7*	86,8	89,1*	89,9*	87,6*	85,6	85,5*	90,8*	89,9*	86,8*	82,8*	88,8*
Heterosexuals	52,5*	79,9*	53,0*	80,4	53,0*	80,1*	54,0*	80,0	54,6	80,1*	55,6*	79,4*	55,7*	78,7*
Informality rate (%)														
Homosexuals	32,7	27,1	32,1	32,1	39,7	22,7*	35,5	25,9*	39,0	35,6	30,6	19,4	31,8	23,0*
Heterosexuals	43,7	37,8	42,1	37,0	40,1	35,9*	40,2	35,5*	38,0	36,1	39,7	37,3	40,3	39,1*
Monthly income (R\$)														
Homosexuals	2.837,7*	4.489,5	3.834,4*	5.361,6*	2.855,6*	3.883,4*	2.211,7	4.890,6*	2.779,9	3.984,3*	2.459,1	4.294,0*	5.973,2	3.742,2
Heterosexuals	1.879,8*	2.772,9	1.966,6*	2.825,3*	2.012,4*	2.904,5*	1.972,3	2.775,1*	2.032,9	2.771,7*	2.013,1	2.741,1*	2.098,1	2.815,6
Hourly income (R\$)														
Homosexuals	25,6	24,2	25,6*	30,1*	19,8	25,6	15,7	39,9*	18,3	24,7*	15,5	24,7*	35,7	24,5*
Heterosexuals	13,7	15,8	13,7*	16,3*	13,8	16,7	13,5	16,1*	13,7	16,2*	13,7	16,1*	14,1	16,4*
Weekly working hours														
Homosexuals	38,8	42,5	39,5	42,6	38,3	42,1	38,1	39,2*	39,5*	40,2	39,78*	40,2	40,4*	38,6*
Heterosexuals	36,2	44,1	36,2	43,6	36,3	43,1	36,1	42,7*	36,5*	42,1	36,3*	42,0	36,4*	42,1*

Source: IBGE/Continuous National Household Sample Survey (Continuous PNAD) (2012-2018)

The IBGE (2021) through the Continuous National Household Sample Survey (PNAD Contínua) presented the descriptive characteristics by sampling of homosexual Brazilians about heterosexuals in the labor market in Brazil. The labor market participation rate among heterosexual and homosexual couples, categorized by women and men, indicates that homosexuals have higher participation than both men and women heterosexuals, considering the total analyzed, but women, both homosexual and heterosexual, had lower participation than men, more expressively in the analyzed heterosexual couples.

The average age of homosexuals (men and women) in the labor market is around 35 years old, while that of heterosexuals varies between 43 and 48 years old, with a predominance of homosexuals with some higher education about heterosexuals, both for men and women. Regarding the per capita household income of homosexual couples, this was higher than that of heterosexual couples throughout the period, although it was higher among men than among women.

The statistics and data collected through family sampling consider information from homosexual couples (same sex) and heterosexual couples (different sexes) who have established a family structure. These data do not distinguish between other sexual

orientations and gender identities. Nor were any reports of discrimination in the workplace or of challenges that homosexuals have faced throughout their professional lives found.

The individual reports published in research in the areas of anthropology, sociology, and psychology associated with labor market studies reveal situations such as discrimination, prejudice, and rejection in relationships between other professionals in the workplace, as well as conflicts between bosses and subordinates when this relationship is composed of heterosexual and homosexual individuals, respectively and alternately. Therefore, to obtain more specific knowledge about labor relations, research must include indicators that capture information from a set of social, economic, and psychological dimensions to uncover discriminatory occurrences with the potential to lead to public policies against gender discrimination in the labor market.

INEQUALITY IN HOSPITALITY IN LABOR RELATIONS IN BRAZIL

The Inter-Union Department of Statistics and Socioeconomic Studies (DIEESE) is a research institution that presents data on the hotel sector in 2012. Between 2008 and 2011, according to RAIS, there was a 15.2% growth in the total workforce employed in the sector. This increase, however, is differentiated according to the gender of the employees. For women, the increase in the workforce reached 16.1%, while for men it was 9.1% considering the period between 2008 and 2011. Thus, the participation of the female workforce went from 56.6% in 2008 to 58.4% in 2011.

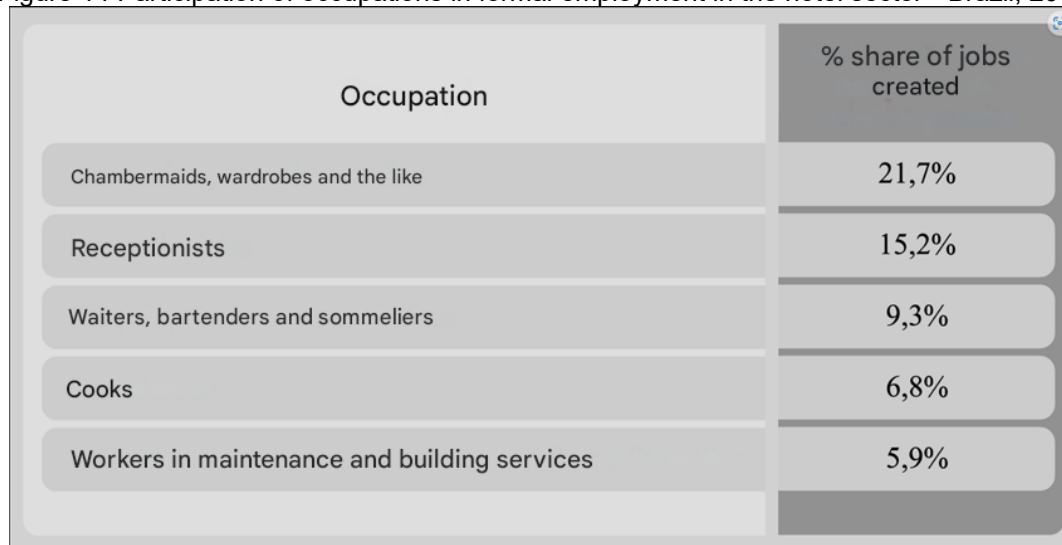
Figure 13 Formal workers in hotels and other types of accommodation, by sex, Brazil, 2008-2011

Sex	Homosexuals		Heterosexuals	
	2008	2009	2010	2011
Masculine	116.763	119.742	124.877	128.412
Feminine	151.026	157.910	168.678	180.074
Total	267.789	277.652	293.555	308.487

Source: RAIS 2011/DIEESE

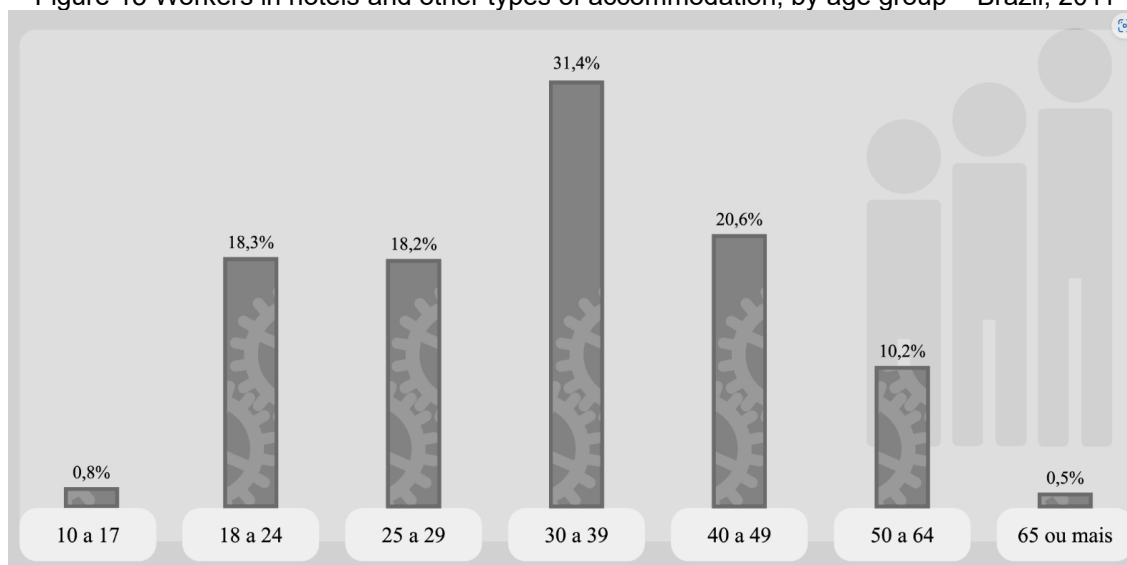
The predominant occupations in formal employment in hotels and other lodging establishments are those of Chambermaids, Wardrobes and Related (21.7% of the total workers in the sector); Receptionists (15.2%); Waiters, Bartenders and Sommeliers (9.3%), Cooks (6.8%) and Workers in Maintenance and Building Services (5.9%). These five occupations accounted for almost 60% of the total formal employment in the segment in 2011.

Figure 14 Participation of occupations in formal employment in the hotel sector - Brazil, 2011



Source: RAIS 2011/DIEESE

Figure 15 Workers in hotels and other types of accommodation, by age group – Brazil, 2011

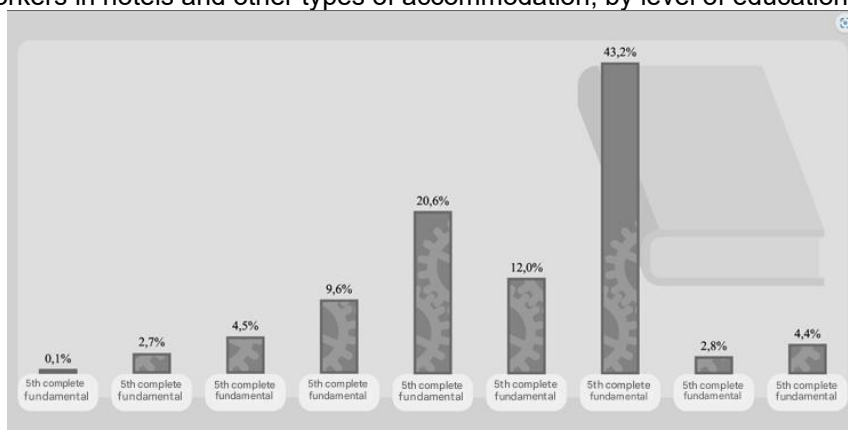


RAIS 2011/DIEESE

When analyzing the workforce in the sector based on education levels, it is observed that 43.2% have completed high school, which may be a reflection of the policies of

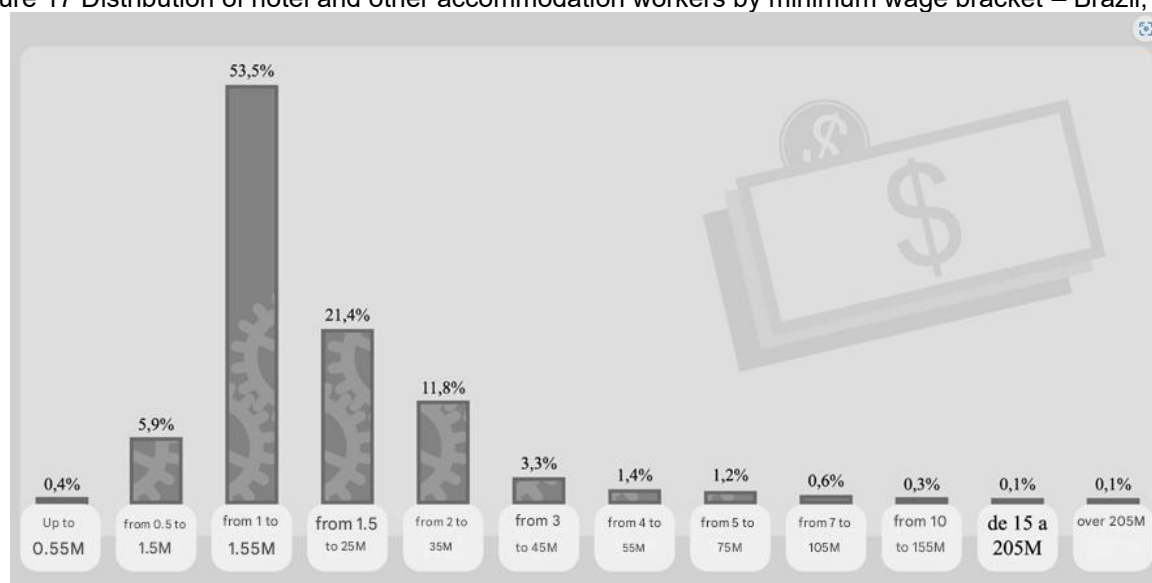
universalizing high school and adult education, which have also resulted in an increase in the level of education of the Brazilian population as a whole. 37.5% of the total workforce has completed elementary school and is distributed across the education levels in increasing order, with illiterate workers accounting for the smallest percentage (0.1%). The proportion of workers who have completed a level of education is always higher than that of those who are still studying at a certain level of education, whether in elementary, middle, or higher education. This educational characteristic is not present in the behavior of income earned because approximately 60% of employees in the sector receive up to 1.5 minimum wages. (DIEESE/RAIS, 2011).

Figure 16 Workers in hotels and other types of accommodation, by level of education – Brazil, 2011



RAIS 2011/DIEESE

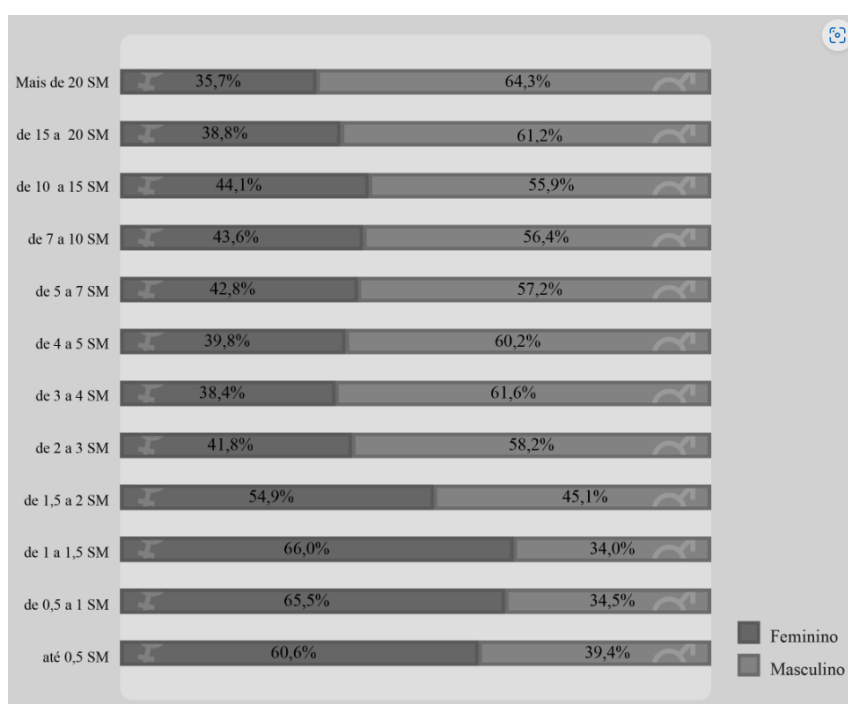
Figure 17 Distribution of hotel and other accommodation workers by minimum wage bracket – Brazil, 2011



RAIS 2011/DIEESE

The percentage of workers who earn up to 1 minimum wage is low, around 6.3% of the total number of employees, but this percentage is still higher than the portion of the workforce that earns more than 3 minimum wages, which corresponds to 5.1% of the total. Thus, the relative discrepancy between the increase in education and the increase in remuneration is confirmed. A very clear gender difference is also observed, especially about income.

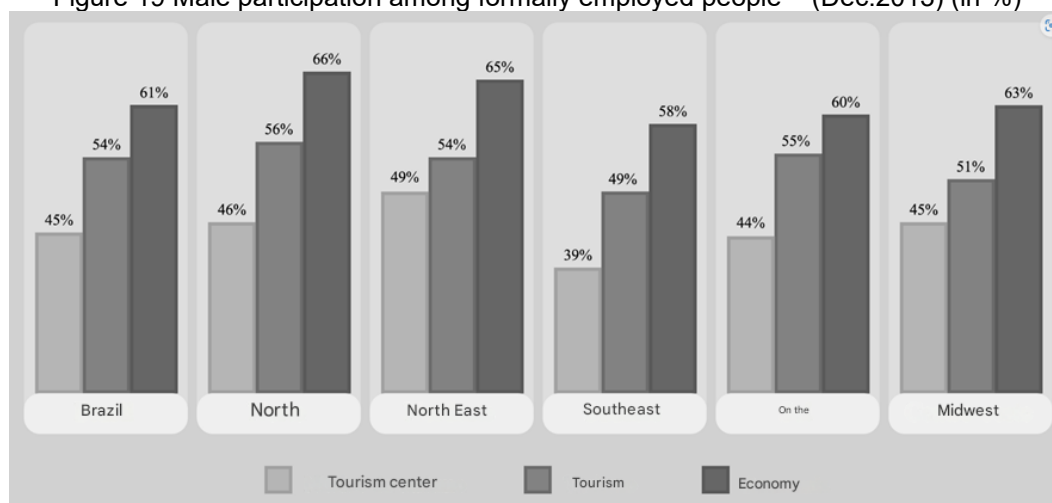
Figure 18 Distribution of hotel and other accommodation workers, by sex and minimum wage (MW) range – Brazil, 2011



RAIS 2011/DIEESE

Women are among those who receive the lowest salaries, being the majority in all income brackets of those who earn up to 2 minimum wages: 60.6% of those who earn up to 0.5 minimum wages; 65.5% of those who earn between 0.5 and 1 minimum wage; 66.0% of those who earn between 1 and 1.5 minimum wages; and 54.9% of those who earn between 1.5 and 2 minimum wages. Above this salary level, however, women become a minority in all income brackets. Therefore, it can be inferred that, although women are the majority among workers in the hospitality sector, they are mostly employed in positions that receive lower salaries.

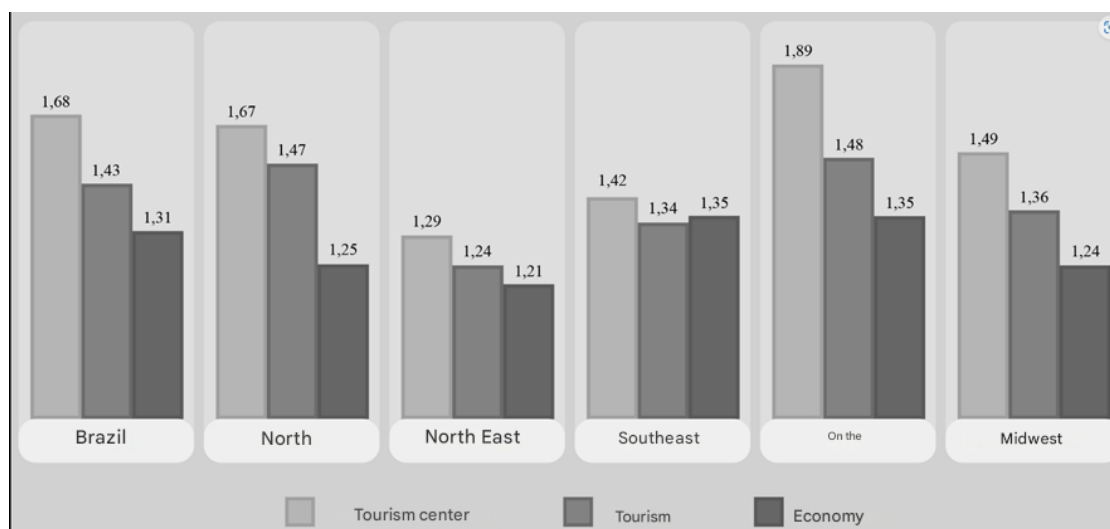
Figure 19 Male participation among formally employed people – (Dec.2013) (in %)



Source: Tourism Sector Labor Market Information System in Brazil (SIMT) of the Institute of Applied Economic Research (IPEA), 2013

In tourism in Brazil, according to the Information System on the Labor Market of the Tourism Sector in Brazil (SIMT) of the Institute of Applied Economic Research (IPEA), the average salary of men was 43% higher than that of women. This difference is greater in tourism than in the average economy, where the average salary of men is 31% higher than that of women. In the tourism sector, once again influenced by air transport, which is mostly made up of male workers, the difference in pay is large: men receive 68% more than women. (SIMT/IPEA, 2015).

Figure 20 Relationship between male and female remuneration of formally employed workers – (December 2013)



Source: Tourism Sector Labor Market Information System in Brazil (SIMT) of the Institute of Applied Economic Research (IPEA), 2013

With this data, however, it cannot be stated that women's pay is lower than men's when performing the same function. To do so, one must compare the pay for the specific function – for example, chambermaids, waiters, and waitresses – and not the average pay for employees in the activity, as in this text. Data from SIMT indicate that there is also a greater difference in the average pay for men when comparing the same function, less pronounced than that observed in the comparison by activity. It can be seen that the greatest difference is in the Southeast region, where men earn, on average, 48% more than women, and the smallest is in the Northeast, where men's pay in tourism is 24% higher than women's.

CONCLUSION

The historical conception of workplaces is an item in the gears of the capitalist production system; there is no way to pinpoint, with precision, the moment when it moved away from being a simple item in the production process to becoming a term endowed with meanings and nouns. In economics, classical authors have placed it as a protagonist in the generation of value due to its transformative nature. In anthropology, its potential to physically and intellectually develop the human organism is highlighted, in the form of the term man. In sociology, the social construction carried out through social relations established in routine contact, or otherwise, and the social ties that are formed as a result of these periodic encounters are discussed. And so, in all areas of knowledge, work has found its meaning and, as an open system, has been reinterpreted throughout history.

The most diverse functions of work have made it participate in the life of society and, in this way, include all its members without distinction of sex, age, color, race, or gender in its constitution. However, this insertion has not been uniform or silent because the inclusion of members with different characteristics in the existing hegemonic groups has produced debates, discrimination, rejection, and prejudices that are still present in collective thought. Changes are underway and achievements have been made, but there is still a long way to go in the totality of the dimensions of human complexity. In Brazil, the Federal Constitutions protect citizens and foreigners, regardless of their physical and biological characteristics, but everyday actions are likely to produce effects contrary to what is established by law. This results in events such as insults, aggression, repression, and violence of the most diverse forms against those who are physically or biologically different from other members of a traditionally formed group. Unfortunately, these actions are committed within social

relations in the labor market, which makes it impossible to identify and correct them promptly and assertively. In this case, the legal processes and the slowness with which these cases are resolved allow for a perception of impunity that coexists with an idea of collusion between the aggressors and the legal institutions. The terms discrimination and inequality are complex and require research that can reveal all their dimensions, but in this chapter, the participation in the labor market of the categories of sex, ethnicity, and sexual orientation highlighted inequality, especially in the participation of women in the labor market, in Brazil, both in the data of the economy as a whole and in the data of the hospitality and tourism sector. This indicates that even though there is legal support, everyday attitudes are driven by a preexisting way of thinking that is still ongoing in our historical time.

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