

Economic-social Enclave of the Precariat as a Corollary of an Underdeveloped Country: The Ecuadorian Case

Enclave económico-social del precariado como corolario de un país subdesarrollado: el caso ecuatoriano

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ABSTRACT

In Ecuador, a new social class is growing exponentially; the precariat. Such that this seems to be a social issue that concerns no one and yet, it has a high profile in the workplace and business environment. So much so, that their condition is very relevant for the working class; reason, that it is rooted in precariousness and insecurity. At the same time, the proletariat does not have privileges and even less stability; This is when neoliberalism and xenophobia act. Moment in which, this time and with logic, reasonableness is proposed in the opposite ideal and, above all, in the deserved respect for job stability in search of common well-being; leading to commercialization, work effort and family prosperity.

KEYWORDS: *Ecuador; neoliberalism; precariat; proletariat; society.*

RESUMEN

En Ecuador, una nueva clase social crece exponencialmente; el precariado. Tal que este, parece ser un tema social que a nadie le concierne y sin embargo, tiene un alto proceder en el ámbito laboral y empresarial. Tanto es así, que su condición es muy relevante para la clase obrera; motivo, de que se arraiga en la precariedad e inseguridad. A la par, el proletariado tampoco tiene privilegios y menos, estabilidad; es aquí, cuando actúa el neoliberalismo y la xenofobia. Momento en el cual, esta vez y con lógica, se propone sensatez en el ideal contrario y más que todo, en el respeto merecido de la estabilidad laboral en busca del bienestar común; encausando la mercantilización, el esfuerzo del trabajo y la prosperidad familiar.

Palabras clave: Ecuador; neoliberalismo; precariado; proletariado; sociedad.

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INTRODUCTION

In socioeconomic issues and with the speed with which globalization reached the modern era, logic gives rise to the social spectrum of these currents hovering around the height of citizen protest with the governments in power; obviously, in search of improvements in the workplace. Therefore, this is how the precariat is envisioned and at the same time it is the interval in which the proletariat appears; providing, the first of them, the employee's disagreement with his employer by not offering fair wages.

This thinking, for more than 180 years, has been pigeonholed within the paradigm of the Industrial Revolution. Which, at that time, founded the exchange of the social economy in northern latitudes of Europe; as much as, this episode of the labor society set aside a variety of areas in favor of the worker. However, this is how the precariat was born knowing that there are human beings who have attributes to function in any area; but without stability. Therefore, since that time, job permanence was non-existent; with the impossibility for a worker to support his family.

That is to say, that said congruence did not act reflexively with the establishment of this franchise; worse still, *when* populism became a prey to politics. Which resulted in any individual encouraging academicism and imagine that it will be applicable in the future. But contradictorily, this literal remark that said person idealized an imaginary job.

Exemplifying with the case of immigrants. Since, being far away, the native youth of Ecuador carries work with disproportionate hours, restricting illnesses and even the death of an owner who offers his loved ones the hope of a better life. However, there are countries that are the owners, body and soul, of compatriots who seek the American dream; case of the USA. It is here then that informal jobs are responsible for the maintenance of countless fellow citizens; obviously, the pay is not parallel to the effort. But for this to change, a change in social restructuring is required; above all, by opting for a decent job that guarantees survival in respectable conditions.

Due to which, referring to the above Hansen & Lovering (2023) they externalize that «...a social entity, which feels affectation in terms of the policies and precepts of neoliberalism, is submerged at a crossroads due to the obstruction of a promising future» (p. 31). Inevitably, for this achievement, every person must rely on the economic-social hegemony framed in the universe of decision-making; together with the skills that it entails. Unfortunately, this postulate will never be considered. Since the crowd has lost faith in the political realm.

So much so, that any candidate who is a demagogue provides negative thoughts in his acceptance. Since it arrives with non-tangible promises offered to a people seeking help. Noting, that the verbiage of an aspirant to a dignity does not conform to the voters if his ideal is fictitious. Arriving with this to discuss the true concept of the proletariat by having unknown ideals as arguments.

DEVELOPMENT

The systematic acts of a preconceived policy

Being members of Ecuadorian society, as rational beings that we are, we emphasize the priority of our involvement in daily events; most of all, by demonstrating human social advancement. However, as manifested Standing (2021), «...it is necessary to focus on the precept of a competitive nature and not on an unprecedented precariousness where social disparity grows exponentially» (p. 87). It would be necessary to reason then, basing ourselves on this premise, on the real notion of precariousness and the social footprint that it leaves; just as the proletariat did at the time of the Industrial Revolution. But on this plane, we must not fall back on one of the many temptations offered by the philosophy of 'Ambiguous Identity'; that is, prey and predator.

However, for your benefit, it is essential to have a more formal sense of the historical accounts that occurred in Ecuador; considering that precariousness had a stubborn contender by not reflecting at the moment in which it was exalted. Therefore, specifically in the Ecuadorian case, we must remember the past

event of the Chinese exodus to a small Ecuadorian city that occurred in the last century; Quevedo city in which the Asian ethnic group resided and worked in the culinary area; mainly in 'Chifa' restaurants. Pointing out that, at that time, the natives of said locality had their own businesses and, therefore, that is when the trafficking of oriental citizens began; with the sole purpose of filling jobs, but with minimum pay. Adjacent to this, we must recognize that the habitat conditions of said employees were extremely poor and the only beneficiaries were the business owners of the aforementioned premises; employing necropolitics and exploitation. Advantageously, at that time a work visa was not necessary and rather, because they were foreigners, they were welcomed. Yet this was the time when the ill-fated precept that «The most productive job is the one that pays the least» thrived. Therefore, this brought negativity to the socio-labor environment; giving rise to a xenophobic crisis, leading to poverty and loss of jobs when seeing precariousness.

It is then that, looking at it from an objective perspective, Quevedo is a clear example of what globalization means. But not only in terms of economic well-being, but rather by having a new social class framed in differences. Which absorbed citizen unrest causing alarm; especially in the legal field. Consequently, «the actions of the judiciary must be unique in its procedure for the systematic suppression of this social class; more than anything, in the egalitarian demand» (Tvaronavičienė et al., 2022, p.1107).

Consequently, this is the moment in which the relationship between the precariat and globalization emerges. Consequently, we could gloss neoliberalism as refractory to left-wing parties; knowing that this is contrary to the right. Based on this canon, «This is a direct way to propose the global economy as an elastic prop in the redefinition of a State; but acting institutionally» (Abdelfattah et al., 2023, p. 8). However, on this subject, it is convenient to imagine that the business world seeks measures and that through these they self-regulate. Even, long ago, in the old continent governmental changes were absorbed and the «Economic Philosophy» was transfigured; deposing inequalities, improving the labor aspect and contemplating flexible markets.

Apart from this, this is the moment when self-criticism should appear in the meeting of effective means that do not alter the community. Therefore, globalization does not have to be an immediate process or contain errors; case of the economy and its influence. Involving the precarious, mercantile restructuring and human capital as impregnators of «Financial Freedom». Unfortunately, going to the detriment of the human will, wrong decision-making can become a toxic section unable to balance freedom; worst regulation. In itself, in this specific case, it can be classified as a proletariat; even though this term is not exact. Since, in him there is job stability and, in the precariat, there is not; at least not formally.

Regarding this argument, as pointed out by Žuk and Toporowki (2020), «it is impossible to reach an alliance with employers. So much so, that the workers' groups themselves are in charge of not supporting demands» (p. 163). Pejoratively, this is an issue that the media never come across and it is along this path that we go directly to the precariat. Showing that, at least in this country, no person acts to claim their rights and becomes, rather, a silent episode by not reaching their opportunities. Likewise, it is necessary to insist that Ecuadorian society is unfair and the economy acts as a puppet of few. In this, the advantaged continue to be the amassers of fortune and it is these, at the same time, who dictate measures; but without counting society as a partner.

However, the increase in this social class is notorious. Since precariousness is visible on a daily basis and occurs at every latitude on the planet; Ecuador as an example. Therefore, poverty in Ecuadorian streets is easy to spot; mainly in the informal market and its workforce. Place where, for a few dollars, a worker is able to perform any task in order to obtain a plate of food. However, the disastrous politics that surround this nation do not allow the emergence and even worse the achievement of the long-awaited «Economic Freedom». Expressing that there is no evil in this request. Given that «just as we ask for independence to carry out transactions in state operations, we must consider social responsibility as a source of commitment» (Ivasechko et al., 2022, p. 198).

Therefore, a wrong globalization process can be understood as the initial cause of the precariat and therefore it is impossible to provide confidence to the State authorities. Since they, to a large extent, support the growth of this phenomenon and we can easily realize that we are already part of the universe of precariousness; due to the economic debacle and inequalities. In addition, if we go back to history, after the Second World War the economy prospered little by little and social differences to the same extent. Consequently, since that time society has longed for change, but unfortunately, precariousness is warned every day as the foundation of poverty and because of this, there is no equanimity in the world of work. Even this, in a retrograde manner, fosters alliances with the governing political dignities, minimizing union interests.

Labor extremism as a ponderable factor within Ecuadorian society

The manual of political thought expresses that a multinational State has as its objective the abandonment of discrepancies. In other words, today the idea of injecting capital into the informal sectors should be benevolent. So that in this way, the working class does not forget protests and is contiguous with the regulations proposed by their employer. However, it is not feasible to equate this judgment when weighing

the laws that govern the Ecuadorian business world and logically it is because of this that the precariat is not considered a valid concept.

However, to ensure this idea, we must go through the internal sections of informality and its advance. It is then that the affectation that society has with this mechanism is warned and in which we must consider the insulting way in which government administrators distribute the resources of a third world nation; case of Ecuador. Noting, that the little interest of the existing political inclinations, rightism and leftism, are not indicators of the economic evaluation. Therefore, this influence is what causes the economic and social affectation in which South America lives and it is in this period, according to Tsarbaeva (2021), «when the conversion of a simplistic current into a complex one begins. Above all, because of the extra components that provide economic and social instability» (p. 77); noting that this symbolism is not far from the Ecuadorian context.

But for its normal development it is necessary to guarantee the regulations that the world economy proposes in view of the impact caused to poor countries. In such a way, that few are the regents of the economy that impose statutes and do not conjugate with a society in anxiety. Since her heritage is at stake and she is forced to accept any change; Ecuador as a case study. Since, being this an oil-exporting country, it is a geographical latitude where differences abound. Coexisting with just two social classes and an insurmountable difference between them.

Because of this, it is that «the intrinsic components that support this condition must be considered, as well as corruption as an indicator» (Whittingham, 2021, p. 127); appointing the upper class as regent of politics by imposing opinions. However, we must also note the impossibility of going against the political forces that govern this nation and that is when this thought reaches the absurd. Therefore, in relation to precariousness, this indicates that the Ecuadorian reality is impossible to change. Likewise, this is the specific case in which all inequality causes stampedes against the economy; especially by not considering the common good, inequalities encourage excessive ambition and any political worldview is vain.

As much as, criticism is the only section to encompass thoughts capable of reducing the precariat and the struggle between classes; motivating the proletariat as effigy. Point at which its defenders deny its existence through pluralistic philosophy and it is in this sense that «the right-wing position is equidistant from individual greed. Since, in any case, the ruling class affects every social group» (Lubbock, 2022, p. 547). However, this current has been the precursor of the precariat and at the time was the one that supported its growth; also, that its derivatives are accepted. So that they differ from rightism and leftism and propose neutrality as the only position.

Ecuadorian derogatory altruism as a nomothetic index

As a result of the change of government, which occurred in August 2021 and with Guillermo Lasso Mendoza as president, the legal statutes of this country changed detrimentally. Since then the social protest arrived, the precariousness appeared and at the moment no changes are observed. So much so that instability emerged, the worker's discontent is latent and is far from the philosophical principles of Good Living. Giving notice that a job is not enough for family support and that the precarious becomes, in a habitual way, the consoling device of private property as a thought of a non-leftist current. But in its improvement, «It is essential to establish a schematic model in the economic-social structure and obtain congruence so that the precariat is abolished» (Adam-Troian et al., 2023, p. 139).

What redeems the philosophy of justice, as not imperishable, as soon as the aforementioned social class is absorbed. Thus, «...it is understood that the judicial power is intended for the common good and without exception provides options for any sector. Emanating processes of equality and conditions that not only address salary increases; but also, job stability» (DeJaeghere, 2022, p. 9). Therefore, it is fundamental to project the idea of an honorable change in the economic-social field and above all in the abandonment of the ideological currents of government policy; but without restricting the laws.

Thus, enabling any ideological framework to adjust the economic matrix and its regulations are ideal. It is from here, then, that the expulsion of the precariat and its political inclinations will come; both right and left. Therefore, this is the moment in which this worldview becomes invariable within the South American culture and, likewise, it is a conditioning section for not conserving contrary ideologies; more than anything, of a divergent social thought.

Unfortunately, this is impossible to achieve. Since for this they must ignore partisan currents and get to work with integrity. Only in this way can deployments be carried out and by means of an equanimous policy in the labor area, depose «the ideology with which almost the entire planet feels identified; the inclination of the precariat. Therefore, it is no longer considered as an ambiguous concept and neither as a transversal current» (Rains & Krishna, 2020, p. 7). Reason for which every human being, by meeting these requirements, is already a part; regardless of your intellect.

Arranging that the capacity and suitability are related and that this pair become a compromising recipe immersed in the human conglomerate; besides that, every struggle is valid, in the case of the most academic. The painful thing is when it is carried by egotistical feelings by becoming a social dilemma, absorbing an industrial effect and sharpening the work as a felony; watching for scientific degradation.

Which confirms that this is a harmed task when a ruler does not encourage modern pedagogy.

Reasonably, the social class of the precariat makes its involvement in the political sphere noticeable and its metamorphosis is impossible to silence. On this issue, Martino (2021) acknowledges that «the scope of this act will be imperative in the exchange of a society that comes from the inaction of thought and act» (p. 183). As much as, its operations are not adjacent to Good Living and its judgment proceeds from the bowels of an archaic policy.

Consequently, any person who is a member of the precariat does not proceed from a good action as a citizen by not knowing their identity; case of the proletariat at the time. Such that a measured logic is seen in the encounter of social justice and that it is not based, only, on street protests. But rather, it is based on structured theses and becomes feasible resources. But for this the experience of every worker must be notorious; which envisions that the State apparatus must be reformed. But if this change is not achieved, we will continue living in the world of guilt and through this perspective we will not be able to accept the future. Then it will be necessary to forget the complaints, realize that we are the ones affected and project a solution; at least try.

Obviously, it is when we have to reason about circumstances applicable to the inequity and inequality of a society belonging to the third world; accusing poverty as endorsement. Reason why, the precariat is considered as a contravention; exemplifying Ecuador and Guayaquil with its informality. Which projects an inescapable reality and because of this, is that «human beings who are members of this social class can hardly protect themselves when the government files lawsuits and this is the moment in which legal weaknesses are noticed» (Feng, 2021, p. 549); worse, if the economy preys on a human being at risk.

As a consequence of this, work will decrease logarithmically and precariousness will be the main event for the increase in poverty. Since, as inequalities increase, so does precariousness and this ends up promoting time as its guarantor. Obviously, in the short term this will make there no solution.

International attributions of Ecuador in the economic-social policy

It is significant to note the little participation that this country has worldwide. However, it only remains to hope that the Ecuadorian economic and social environment supports the pressure of some international institutions claiming with a view to seizing their own resources; case of oil fields. Unfortunately, it is not possible to obtain good results from the agreements made in their favor; motive of politicking. Therefore, human will be necessary to initiate a change in the redistribution of wealth. But at the moment this is impossible; at least in this generation.

Likewise, it is the only way to achieve stability and painfully this is a neutral point in which one relapses; recognizing all of South America as a geographical space prone to precariousness. That is why we Ecuadorians cannot encourage this scenario and as time goes by we must, rather, stimulate employment; but this is a sector in which much work remains to be done. Since as indicated by Ghahari et al. (2023), «Social inequities occur regularly and the self-esteem of the worker is diminished. Likewise, South American retrograde thinking is the one that encourages corruption as something daily» (p. 96).

Therefore, Ecuadorians have created thoughts of rejection of politics; above all, because they are scenarios that guarantee a devastating precariousness. However, in this literal Latin American youth is not salvageable. Since, being a young generation, they are not interested in political reality and are not interested in being objective in the fight for an impartial South America. Therefore, it is necessary to discard the idea of social appearance and rather we must become aware of the existing economic debacle; as much as, vain thoughts are excluded and knowledge is delegated as a fortress of a progressive society.

CONCLUSIONS

Consistency indicates that this outcome must begin with the educational aspect; because this subcontinent is always related to the lack of academic infrastructure. In other words, the greater the number of people who dwell in ignorance, the easier it is to deceive. So much so, that if a country has a quality education it is clear that it will always be alert with communication; keeping solutions instead of problems. Therefore, it is necessary to coordinate academic training in an underdeveloped continent. As long as citizens become props for the retreat of the precariat and the measures taken for the sake of education are correct; case of idiosyncrasy and archaic ecuadorian thought.

However, having an educated and dignified community will only be feasible with the exclusion of social inequalities; since this will make the presence of irregularities more difficult. For which, the dynamics of social networks must become a scoop, obtain guiding technological perceptions and with this, together with a doctrinal statement, they become tools capable of consenting to the media power they exercise.

Also, that it is feasible to reduce this social class and forge economic policies that invite entrepreneurship. Where the commitment to companies provides transparent actions on the subject of public policy and their actions opt for the improvement of the bureaucratic plot. However, in this the academy has an arduous task to energize the student body and enlighten research; but providing a consensual examination. Certainly, it is transcendental to point out that precariousness must be considered as a focus of study within the

economic-social conditions in which Ecuadorian society lives and that no inhabitant remains undaunted when considering the way Ecuador faces them.

Consequently, Universities are obliged to project this phenomenon and find solutions. But at its crossroads, this current should not be misrepresented by biased thoughts and rather there should be plausible attitudes when taking society as a reference in charge of establishing links. But for this it is necessary to follow a path that expels necessity and advocates for just laws; besides that, the transformation is a complement in the achievement of an ideal youth.

However, for its achievement, we must overcome this ill-fated social class and it is fair to redound in these illusory terms, being aware that we are already part of it. Insisting that precariousness is a common expression in Ecuador, but it is not consented to. However, one day we will be able to silence this morbid concept and for the sake of it we must consider a structural analysis of its sequels.

Finally, due to innovation, we must infer a new society and project thoughts in line with the new millennium. Noting that changes must be advances and not setbacks; Obviously, we should not be impassive. Since, the impact caused is palpable on a daily basis; not only in this generation but also in the next. Then, this cultural event must be framed in the social-economy as a neuralgic point in the advancement of minorities by making inequalities end and the privileges of a few disappear; achieving a more balanced society.

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Conflict of interest

The authors declare that there is no conflict of interest.

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